·HISTORY

OF THE

GREEK ALPHABET,

WITH REMARKS ON GREEK

ORTHOGRAPHY AND PRONUNCIATION.

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PREFACE.

To pronounce a foreign language correctly is nothing less than to pronounce it like a well-educated native.

To pronounce a dead language properly is simply to pronounce it according to the usage of the most flourishing period of that language. Thus, the best system of Greek pronunciation is that which prevailed during the period which successively produced Homer, Pindar, Æschylus, Herodotus, Sophocles, Euripides, Aristophanes, Thucydides, Xenophon, Plato, Demosthenes, Aristotle, Polybius, Dionysius of Halicarnassus, and other distinguished authors of their times, — that is, the period which commences with Homer and ends about the beginning of the Christian era. But as we have no direct knowledge of the pronunciation

of this period, when we desire to know something
about it, we naturally turn to inquire how the
modern Greeks pronounce Romaic words appar-
ently Greek in their origin. It is obvious, how-
ever, that the Romaic pronunciation cannot resem-
ble the ancient more nearly than the language of
Christópoulos and Solomós resembles that of
Anacreon and Pindar ; although it may be rea-
sonably assumed that it comes much nearer to
the classical standard than the modern mode of
reading Hebrew does to the pronunciation of
Moses, Solomon, and Isaiah. Now any one criti-
cally acquainted with the Greek and Romaic will
readily perceive, that, strictly speaking, they are
two distinct languages, notwithstanding their great
similarity. It will be enough to state here, that
quantity, the very soul of Greek rhythm, does not
exist in the Romaic.

In view of the impossibility of reviving the pro-
nunciation of the classical period, most scholars
have concluded that the best expedient would be
for every one to pronounce Greek after the anal-
ogy of his own vernacular tongue. Since, how-
ever, in some of the leading modern languages of
Europe, pronunciation and spelling are not unfre-

quently independent of each other, the pronuncia-
tion of Greek often becomes, to say the least,
irrational and confused. Thus, there is no reason
why the Englishman, for instance, should pro-
nounce ει like *ei* in *height*, rather than like *ei* in
freight, receive, or *their*.

It is clear, therefore, that a uniform system of
Greek pronunciation is needed; and the truth of
this position very few scholars will question. Such
a system, independently of its giving individuality
to the language, — a circumstance by no means to
be overlooked, — will put the Greek on the same
footing with the Hebrew, which no one has yet
seriously attempted to read after the analogy of
any of the modern languages of Europe.

In the following pages, an attempt is made to
deduce from the most authentic sources a uniform
system of Greek pronunciation.

The chapter on the Alphabet is designed to
illustrate the progress of Greek orthography from
the seventh century before Christ down to the
present day.

CONTENTS.

ABBREVIATIONS.

A. H. stands for Rangabé's Antiquités Helléniques.

Ahr. ———— Ahrens's Greek Dialects.

B. A. ———— Bekker's Anecdota.

C. A. ———— Cramer's Anecdota, Oxford.

C. I. ———— Boeckh's Corpus Inscriptionum Graecarum.

E. E. ———— Franz's Elementa Epigraphices Graecae.

Tab. Her. or *Tabul. Heracl.* ———— Tabulae Heracleenses.

V. A. ———— Villoison's Anecdota.

The remaining abbreviations present no difficulty.

THE ALPHABET.

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§ 1.

EPIGENES says that the art of writing was known among the *Assyrians* seven hundred and twenty thousand years before his time, from which Pliny infers that the use of letters has prevailed from eternity.

Plin. N. H. 7, 56 (57). Literas semper arbitror Assyrias fuisse. . . . . . Epigenes apud Babylonios DCCXX. M. annorum observationes siderum coctilibus laterculis inscriptas docet, gravis auctor inprimis, ... ex quo apparet aeternum literarum usum.

§ 2.

According to Plato and others, the Egyptians maintained that one of their ancient gods, *Theuth* by name, was the inventor of the letters of the alphabet. This *Theuth* corresponds to the Greek *Hermes*, and the Latin *Mercurius*. Anticlides, however, says that the letters of the alphabet were invented in Egypt by one *Menon*, who flourished fifteen years before Phoroneus, the son of Inachus.

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Plat. Phaedr. 134, *p.* 274 *C.* Ἤκουσα τοίνυν περὶ Ναύκρατιν τῆς Αἰγύπτου γενέσθαι τῶν ἐκεῖ παλαιῶν τινα θεῶν, οὗ καὶ τὸ ὄρνεον τὸ ἱερὸν ὃ δὴ καλοῦσιν Ἶβιν · αὐτῶι δὲ ὄνομα τῶι δαίμονι εἶναι Θεύθ. Τοῦτον δὲ πρῶτον ἀριθμόν τε καὶ λογισμὸν εὑρεῖν καὶ γεωμετρίαν καὶ ἀστρονομίαν, ἔτι δὲ πεττείας τε καὶ κυβείας καὶ δὴ καὶ γράμματα.

Id. Phileb. p. 18 *B.* Λόγος ἐν Αἰγύπτωι Θεύθ τινα τοῦτον γενέσθαι λέγων, ὃς πρῶτος τὰ φωνήεντα ἐν τῶι ἀπείρωι κατενόησεν οὐχ ἓν ὄντα ἀλλὰ πλείω, καὶ πάλιν ἕτερα φωνῆς μὲν οὔ, φθόγγου δὲ μετέχοντά τινος, ἀριθμὸν δέ τινα τοῦτον εἶναι. Τρίτον δὲ εἶδος γραμμάτων διεστήσατο τὰ νῦν λεγόμενα ἄφωνα ἡμῖν.

Diodor. 1, 16. Ὑπὸ γὰρ τούτου [τοῦ Ἑρμοῦ] . . . . . τήν τε εὕρεσιν τῶν γραμμάτων γενέσθαι.

Plutarch. Sympos. 9, 3, *p.* 738 *E.* Ἑρμῆς λέγεται θεῶν ἐν Αἰγύπτωι γράμματα πρῶτος εὑρεῖν.

B. A. p. 774. Τινὲς δέ φασι τοὺς χαρακτῆρας τῶν στοιχείων τοὺς παρ' ἡμῖν ὑπὸ Ἑρμοῦ ἐν φοίνικος φύλλωι γεγραμμένους καταπεμφθῆναι τοῖς ἀνθρώποις.

Ibid. p. 783. Μνασέας δὲ Ἑρμῆν [εὑρηκέναι φησὶ τὰ στοιχεῖα].

Ibid. p. 784. Ὅσοι τὴν τῶν γραμμάτων εὕρεσιν . . . . . ἢ παρ' Αἰγυπτίοις εὑρηκέναι Θεόθεν ὡς ἑρμηνεύουσι. Here Θεόθεν seems to be equivalent to Θεύθ.

Ibid. p. 783. Ἀντικλείδης δὲ ὁ Ἀθηναῖος Αἰγυπτίοις τὴν εὕρεσιν ἀνατίθησι.

Tacit. Annal. 11, 14. [Aegyptii] literarum semet inventores perhibent.

Plin. N. H. 7, 56 (57). Alii apud Aegyptios a Mercurio . . . . . repertas volunt. . . . . . Anticlides in Aegypto invenisse quendam nomine *Menon* tradit, XV. annis ante Phoroneum antiquissimum Graeciae regem: idque monumentis approbare conatur.

Hygin. Fab. 277. Alii dicunt Mercurium ex gruum volatu, quae cum volant literas exprimunt. . . . . . Has autem Graecas [literas] Mercurius in Aegyptum primus detulisse dicitur.

§ 3.

Many ancient authors assert that the *Phœnicians* or *Syrians* were the inventors of alphabetic writing. Some, however, say that the Phœnicians merely modified the Syrian alphabet. It is also said that the Phœnicians took their letters from the *Hebrews*. The Egyptians, on the other hand, maintained that the Phœnician letters were of Egyptian origin.

Diodor. 5, 74. Πρὸς δὲ τοὺς λέγοντας ὅτι Σύροι μὲν εὑρεταὶ τῶν γραμμάτων εἰσί, παρὰ δὲ τούτων Φοίνικες μαθόντες τοῖς Ἕλλησι παραδεδώκασι, ... φασὶ τοὺς Φοίνικας οὐκ ἐξ ἀρχῆς εὑρεῖν, ἀλλὰ τοὺς τύπους τῶν γραμμάτων μεταθεῖναι μόνον.

Clem. Alex. Strom. 1, *p.* 306 D. Οἱ δὲ Φοίνικας καὶ Σύρους γράμματα ἐπινοῆσαι πρώτους λέγουσιν.

Athanas. cont. Gent. 18, *p.* 18 D. Γράμματα μὲν γὰρ ἐφεῦρον Φοίνικες.

B. A. p. 776. [Τὰ στοιχεῖα] Φοινίκων εἰσὶν εὑρήματα.

Ibid. p. 774. Φοινίκων ἐστὶν εὕρεσις τὰ γράμματα.

Ibid. p. 783. Φοίνικες μὲν εὗρον τὰ στοιχεῖα.

Ibid. p. 1169. Πάντα γὰρ κατὰ μίμησιν τῶν Ἑβραϊκῶν τοῖς Φοίνιξιν εὑρέθη.

V. A. 2, *p.* 187. Καὶ γὰρ αὐτὰ τὰ Φοινίκεια τοῖς ὀνόμασιν, ὡς καὶ τὰ Ἑβραϊκὰ, κατὰ μίμησιν τῶν Ἑβραίων τοῖς Φοίνιξιν εὑρέθη. The reader will remember here that the Hebrews were by the early Greeks regarded as a Syrian tribe; thus, Herodotus (2, 104) calls them Σύροι οἱ ἐν τῆι Παλαιστίνηι.

Joseph. Arch. 1, 3. Ὑπὲρ δὲ τοῦ μὴ διαφυγεῖν τοὺς ἀνθρώπους τὰ εὑρημένα, μηδὲ πρὶν εἰς γνῶσιν ἐλθεῖν φθαρῆναι, προειρηκότος ἀφανισμὸν Ἀδάμου τῶν ὅλων ἔσεσθαι, τὸν μὲν κατ' ἰσχὺν πυρός, τὸν ἕτερον δὲ κατὰ βίαν καὶ πλῆθος ὕδατος, στήλας δύο ποιησάμενοι, τὴν μὲν ἐκ πλίνθου, τὴν δ' ἑτέραν ἐκ λίθων, ἀμφοτέραις ἐνέγραψαν τὰ εὑρημένα, ἵνα καὶ τῆς πλινθίνης ἀφανισθείσης ὑπὸ τῆς ἐπομβρίας ἡ λιθίνη μείνασα

παράσχηι μαθεῖν τοῖς ἀνθρώποις τὰ ἐγγεγραμμένα δηλοῦσα· καὶ πλιν-
θίνην δ᾽ ὑπ᾽ αὐτῶν ἀνατεθῆναι. Μένει δ᾽ ἄχρι τοῦ δεῦρο κατὰ τὴν
Συριάδα. These antediluvian inscriptions were of course written
in the Hebrew or Syriac language.

Tacit. Annal. 11, 14. [Aegyptii] literarum semet inventores
perhibent; inde Phoenicas, quia mari praepollebant, intulisse
Graeciae gloriamque adeptos tanquam repererint quae accepe-
rant.

Plin. N. H. 7, 56 (57). Alii apud Syros repertas volunt.

§ 4.

According to the fictions of the Greeks, the
alphabet was invented by *Athena* (the Roman *Mi-
nerva*), *Prometheus, Orpheus, Musœus, Cecrops,
Sisyphus, Phœnix,* or by *Phœnice,* the daughter of
Actœon.

The three *Moirai* (the Roman *Parcae, Fates*) in-
vented *A B H T I Υ.*

Æschyl. Prom. 469, 470. Καὶ μὴν ἀριθμὸν, ἔξοχον σοφισμά-
των, Ἐξεῦρον αὐτοῖς, γραμμάτων τε συνθέσεις.

Alcidam. Palam. p. 75, *ed. Reiske.* Γράμματα μέν γε πρῶτος
Ὀρφεὺς ἐξήνεγκε παρὰ Μουσῶν μαθών.

B. A. p. 774. Οἱ δὲ ὅτι ὁ παιδαγωγὸς τοῦ Ἀχιλλέως Φοίνιξ
εὗρεν αὐτά.

Ibid. p. 781. Προμηθέα λέγουσι τούτων εὑρετὴν, ἄλλοι δὲ Φοίνικα
τὸν τοῦ Ἀχιλλέως παιδαγωγόν, ... ἄλλοι δὲ τὴν Ἀθηνᾶν.

Ibid. p. 782. Φοινίκεια δὲ τὰ γράμματα λέγεται ὥς φησιν Ἔφο-
ρος ὁ Κυμαῖος καὶ Ἡρόδοτος ἐπεὶ Φοίνικες εὗρον αὐτά· Εὐφρόνιος
ὅτι μίλτωι τὸ πρότερον ἐγράφετο, ἥ ἐστι χρῶμα Φοινίκεον· Ἐτεωνεὺς
καὶ Μένανδρος ἐπειδὴ ἐν πετάλοις φοινικοῖς ἐγράφοντο. . . . . . Ἄνδρων
δὲ καὶ Μενεκράτης ὁ Ὀλύνθιος ἀπὸ Φοινίκης τῆς Ἀκταίωνος θυγατρός.

Ibid. p. 783. Τινὲς δὲ λέγουσι κατὰ ἱστορίαν ὅτι [τὰ στοιχεῖα
καλοῦνται φοινίκεια] ἀπὸ Φοινίκης τῆς Ἀκταίωνος θυγατρός· ἄλλοι δὲ

ἀπὸ Φοίνικος [τοῦ] Προνάπου καὶ Εὐρώπης. . . . . . "Ενιοι δὲ Μουσαῖον εὑρετὴν λέγουσιν. . . . . . Αἰσχύλος δὲ Προμηθέα φησὶν εὑρηκέναι ἐν τῶι ὁμωνύμωι δράματι.

Ibid. p. 784. "Οσοι τὴν τῶν γραμμάτων εὕρεσιν Σισύφωι ἢ Παλα-μήδηι ἢ Φοίνικι ἢ Προμηθεῖ ἐφάπτουσιν.

Hesych. Φοινίκια, Λυδοὶ καὶ "Ιωνες τὰ γράμματα, ἀπὸ Φοινίκός τινος.

Tacit. Annal. 11, 14. Quidam Cecropem Atheniensem . . . . . memorant sedecim literarum formas . . . . . reperisse.

Hygin. Fab. 277. Parcae Clotho, Lachesis, Atropos invene-runt literas Graecas septem A B H T I Y.

§ 5.

Linus, according to some, invented the alphabet. Others, however, say that he only brought it from Phœnicia to Greece, and formed the first Greek alphabet, properly so called. Others, that he merely remodelled the letters which Cadmus had brought before him.

Theocr. 24, 104. Γράμματα μὲν τὸν παῖδα γέρων Λίνος ἐδίδαξεν.

Diodor. 3, 6. Κάδμου κομίσαντος ἐκ Φοινίκης τὰ καλούμενα γράμματα, [Λίνον] πρῶτον εἰς τὴν Ἑλληνικὴν μεταθεῖναι διάλεκτον. Κοινῆι μὲν οὖν τὰ γράμματα φοινίκια κληθῆναι, ... : ἰδίαι δὲ τῶν Πε-λασγῶν πρώτων χρησαμένων τοῖς μετατεθεῖσι χαρακτῆρσι, Πελασγικὰ προσαγορευθῆναι. Compare *Eustath. ad Il.* 2, *p.* 358. Δῖοι Πε-λασγοί . . . . . οὓς καὶ μετὰ τὸν κατακλυσμὸν σῶσαι τὰ στοιχεῖα μόνους Ἑλλήνων. Also, *Plin. N. H.* 7, 56 (57). In Latium eas [lite-ras] attulerunt Pelasgi.

Suidas. Λίνος . . . . . λέγεται δὲ πρῶτος οὗτος ἀπὸ Φοινίκης γράμ-ματα εἰς "Ελληνας ἀγαγεῖν.

Tacit. Annal. 11, 14. Quidam Cecropem Atheniensem vel Linum Thebanum memorant sedecim literarum formas . . . . . reperisse.

§ 6.

Cadmus the Phœnician is said by some to have invented the letters. According to the most authentic traditions, however, he only brought them from Phœnicia to Greece.

Herod. 5, 58.   Οἱ δὲ Φοίνικες οὗτοι οἱ σὺν Κάδμωι ἀπικόμενοι, τῶν ἔσαν οἱ Γεφυραῖοι, ἄλλα τε πολλὰ οἰκήσαντες ταύτην τὴν χώρην εἰσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας, καὶ δὴ καὶ γράμματα, οὐκ ἐόντα πρὶν τοῖς Ἕλλησι, ὡς ἐμοὶ δοκέειν, πρῶτα μὲν τοῖσι καὶ ἅπαντες χρέωνται Φοίνικες · μετὰ δὲ, χρόνου προβαίνοντος ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων.   Περιοίκεον δέ σφεας τὰ πολλὰ τῶν χωρίων τοῦτον τὸν χρόνον Ἑλλήνων Ἴωνες, οἱ παραλαβόντες διδαχῇ παρὰ τῶν Φοινίκων τὰ γράμματα, μεταρρυθμίσαντες σφέων ὀλίγα ἐχρέωντο · χρεώμενοι δὲ ἐφάτισαν, ὥσπερ καὶ τὸ δίκαιον ἔφερε, εἰσαγαγόντων Φοινίκων ἐς τὴν Ἑλλάδα φοινικήϊα καλεῖσθαι.

Diod. 5, 74.   Οὗτοι δ᾽ εἰσὶ οἱ μετὰ Κάδμου πλεύσαντες εἰς τὴν Εὐρώπην · καὶ διὰ τοῦτο τοὺς Ἕλληνας τὰ γράμματα φοινίκια προσαγορεύειν.

Id. 3, 6.   Κάδμου κομίσαντος ἐκ Φοινίκης τὰ καλούμενα γράμματα.

Plutarch. Sympos. 9, 3, *p.* 738 *E.*   Τὰ δὲ δὴ πρῶτα καὶ φοινίκεια διὰ Κάδμον ὀνομασθέντα τετράκις ἡ τετρὰς γενομένη παρέσχε.

Lucian. Jud. Vocal. 5.   Καὶ ὅ γε πρῶτος ἡμῖν τοὺς νόμους τούτους διατυπώσας, εἴ τε Κάδμος ὁ νησιώτης, κ. τ. λ.

Sext. adv. Gram. 1, 2.   Τίμων ἐν οἷς φησι, "Γραμματικὴ τῆς οὗτις ἀνασκοπὴ οὐδ᾽ ἀνάθρησις Ἀνδρὶ διδασκομένωι φοινικικὰ σήματα Κάδμου."

Clem. Alex. Strom. 1, *p.* 306 *D.*   Κάδμος δὲ Φοῖνιξ ἦν ὁ τῶν γραμμάτων τοῖς Ἕλλησιν εὑρετὴς ὥς φησιν Ἔφορος.   Ὅθεν καὶ φοινικήϊα τὰ γράμματα Ἡρόδοτος κεκλῆσθαι γράφει.

Iren. contr. Heres. 1, 15, 4.   Ἕλληνες ὁμολογοῦσιν ἀπὸ Κάδμου πρῶτον ἓξ καὶ δέκα παρειληφέναι, εἶτα μετέπειτα προβαινόντων τῶν χρόνων αὐτοὶ ἐξευρηκέναι ποτὲ μὲν τὰ δασέα ποτὲ δὲ τὰ διπλᾶ.

B. A. p. 774.   Κάδμος δὲ ταῦτα διεπόρθμευσεν εἰς τὴν Ἑλλάδα.

Ibid. p. 783. Τῶν δὲ στοιχείων εὑρετὴν ἄλλοι τε καὶ Ἔφορος ἐν δευτέρωι Κάδμον φασι. Τῆς δὲ Φοινίκων εὑρέσεως πρὸς ἡμᾶς διόσκορον * γεγενῆσθαι, ὡς καὶ Ἡρόδοτος ἐν ταῖς ἱστορίαις καὶ Ἀριστοτέλης λέγει · φασὶ γὰρ ὅτι Φοίνικες μὲν εἷρον τὰ στοιχεῖα, Κάδμος δὲ ἤγαγεν αὐτὰ εἰς τὴν Ἑλλάδα.

Ibid. p. 786. Τῶν στοιχείων ὁ Κάδμος εὑρετής ἐστιν, ὡς φησιν Ἔφορος καὶ Ἀριστοτέλης. Ἄλλοι δὲ λέγουσιν ὅτι Φοινίκων εἰσὶν εὑρήματα, Κάδμος δὲ ταῦτα διεπόρθμευσεν εἰς τὴν Ἑλλάδα.

Hesych. Φοινικίοις, γράμμασι, Σοφοκλῆς Ποιμέσιν, ἐπεὶ δοκεῖ Κάδμος αὐτὰ ἐκ Φοινίκης κεκομικέναι.

Tacit. Annal. 11, 14. Fama est, Cadmum classe Phoenicum vectum rudibus adhuc Graecorum populis artis ejus actorem fuisse.

Plin. N. H. 7, 56 (57). Utique in Graeciam attulisse a Phoenice Cadmum sedecim numero.

Victorin. Art. Gram. p. 1944, *ed. Putsch.* In Graeciam certe Cadmum Phoenicem sedecim attulisse constat, A B Γ Δ E I K Λ M N O Π P Σ T Y.

Isidor. Orig. 1, 3, 6. Cadmus Agenoris filius Graecas literas a Phoenice in Graeciam primus attulit XVII., A B Γ Δ E Z I K Λ M N O Π P Σ T Φ.

Hygin. Fab. 277. Has autem Graecas Mercurius in Aegyptum primus detulisse dicitur, ex Aegypto Cadmus in Graeciam.

§ 7.

It is also stated that *Danaus* brought the letters from Phœnicia to Greece some time before Cadmus.

B. A. p. 774. Πυθόδωρος δέ φησι καὶ πρὸ Κάδμου ὁ Δαναὸς ἐκεῖθεν (ἤτοι ἀπὸ Φοινίκης) αὐτὰ μετεκόμισεν.

Ibid. p. 783. Πυθόδωρος δὲ ὡς ἐν τῶι Περὶ Στοιχείων * αφιλησ * ὁ Δήλιος ἐν τῶι Περὶ Χρόνων πρὸ Κάδμου Δαναὸν μετακομίσαι αὐτά φησιν. Ἐπιμαρτυροῦσι δὲ τούτοις καὶ αἱ Μιλησιακαὶ συγγραφεῖς Ἀναξίμανδρος καὶ Διονύσιος καὶ Ἑκαταῖος, οὓς καὶ Ἀπολλόδωρος ἐν νεῶν καταλόγωι παρατίθεται.

§ 8.

The invention of alphabetic writing has been
ascribed also to *Palamedes*. Some, however, say
that he only formed a new alphabet out of the
Phœnician. Others, that he only added four letters
to the old alphabet.

Eurip. Palam. frag. 2.   Τὰ τῆς γε λήθης φάρμακ᾽ ὀρθώσας
μόνος Ἄφωνα καὶ φωνοῦντα, συλλαβάς τε θεὶς Ἐξεῦρον ἀνθρώποισι
γράμματ᾽ εἰδέναι.

Gorg. Apol. Palam. vol. 8, *p.* 118, *ed. Reiske.*   Τάξεις τε
πολεμικὰς εὑρών, μέγιστον εἰς πλεονεκτήματα, νόμους τε γραπτούς,
φύλακάς τε τοῦ δικαίου, γράμματά τε μνήμης ὄργανον.

Plutarch. Symp. 9, 3, *p.* 738 E.   Καὶ τῶν αὖθις ἐφευρεθέντων
δὲ Παλαμήδης τε πρότερος τέτταρα . . . . . προσέθηκε.

Lucian. Jud. Vocal. 5.   Καὶ ὅ γε πρῶτος ἡμῖν τοὺς νόμους τού-
τους διατυπώσας, εἴτε Κάδμος ὁ νησιώτης, εἴτε Παλαμήδης ὁ Ναυπλίου.
κ. τ. λ.

Philostr. Heroic. 10, 3.   Καὶ ὁ Παλαμήδης, "Ἐγὼ γράμματα
οὐχ εὗρον," εἶπεν, "ἀλλ᾽ ὑπ᾽ αὐτῶν εὑρέθην· πάλαι γὰρ ταῦτα ἐν
Μουσῶν οἴκωι κείμενα ἐδεῖτο ἀνδρὸς τοιούτου."

Athanas. contr. Gent. 18, *p.* 18 D.   Γράμματα μὲν γὰρ ἐφεῦρον
Φοίνικες, ... τῶν δὲ γραμμάτων τὴν σύνταξιν . . . . . Παλαμήδης
ἐφεῦρεν.

Iren. contr. Heres. 1, 15, 4.   Ἔσχατον δὲ πάντων Παλαμήδην
φασὶ τὰ μακρὰ τούτοις προστεθεικέναι.

Schol. ad Eurip. Orest. 422.   Ὁ δὲ Παλαμήδης ἀπελθὼν εἰς
Τροίαν τὰ μέγιστα ὤνησε τὸν Ἑλληνικὸν στρατόν, ... πρῶτον μὲν τὰ
φοινίκια διδάξας. . . . . . . Οὗτος ὁ Παλαμήδης λέγεται εἰρηκέναι ιζ᾽
γράμματα μήπω τότε ὄντα, ἀλλὰ Φοινίκων γράμμασιν ἐχρῶντο οἱ ἄνθρω-
ποι, ἄλλοι δὲ ἄλλοις.

B. A. p. 782.   Δηλοῦντες . . . . . Παλαμήδης δὲ τῶν δασέων καὶ
τοῦ Z.

Ibid. p. 783.   Στησίχορος δὲ ἐν δευτέρωι Ὀρεστείας τὸν Παλαμή-δην φησὶν εὑρηκέναι.

Ibid. p. 786.   Στησίχορος δὲ Παλαμήδην εὑρετὴν αὐτῶν ποιεῖται, ὧι συμφωνεῖ καὶ Εὐριπίδης.

Ibid. p. 784.   Ὅσοι τὴν τῶν γραμμάτων εὕρεσιν Σισύφωι ἢ Πα-λαμήδηι ἢ Φοίνικι ἢ Προμηθεῖ ἐφάπτουσιν, κ. τ. λ.

Ibid. p. 1169.   Οἱ Ἕλληνες οὐ γράμματα εἶχον, ἀλλὰ διὰ Φοινί-κων γραμμάτων ἔγραφον τὰ ἑαυτῶν Ἑλληνικά. . . . . . Παλαμήδης δὲ ὕστερον ἐλθὼν ὁ ῥήτωρ εὗρε τὰ δεκαὲξ γράμματα ταῦτα Α — Υ.

V. A. 2, *p.* 187.   Οὔτε γὰρ γράμματα εἶχον οἱ Ἕλληνες, ἀλλὰ διὰ Φοινικείων γραμμάτων ἔγραφον τὰ αὐτῶν Ἑλληνικὰ γράμματα. . . . . . Παλαμήδης δ' ὕστερον ἐλθὼν ἀρξάμενος ἀπὸ τοῦ Ἄλφα δέκα ἓξ μόνα τοῖς Ἕλλησιν εὗρε στοιχεῖα, Α Β Γ Δ Ε Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ Υ.

Suidas.   Π α λ α μ ή δ η ς . . . . . εὑρετὴς γέγονε τοῦ Ζ στοιχείου καὶ τοῦ Π καὶ τοῦ Φ καὶ τοῦ Χ.

Tzetzes ad Il. p. 46.   Ὁ ποιητὴς γὰρ οὐκ ᾔδει τὰ κδ´ γράμματα · ἐπὶ γὰρ τούτου μόνα ἑκκαίδεκα ἦν, ἃ Παλαμήδης ὁ Ναυπλίου ἐφεύρηκε.

Tacit. Annal. 11, 14.   Temporibus Trojanis Palamedem Argivum memorant sedecim literarum formas . . . . . reperisse.

Plin. N. H. 7, 56 (57).   Quibus [literis] Trojano bello Pala-medem adjecisse quatuor hac figura Θ Ξ Φ Χ.

Hygin. Fab. 277.   Palamedes autem Nauplii filius invenit aeque literas undecim.

Victorin. Art. Gram. p. 1944, *ed. Putsch.*   Eis [literis] Trojano bello Palamedem adjecisse quatuor Η Ψ Φ Χ.

Isidor. Orig. 1, 3, 6.   His Palamedes Trojano bello tres adjecit, Η Χ Ω.

Servius ad Virgil. Aen. 2, 86.   Secundum quosdam ipse repperit literas ; quae res si forte sit dubia, tamen certum est Θ Φ Χ ab hoc inventas esse cum aspiratione.

§ 9.

Cadmus of Miletus is also, according to some, the

inventor of the Greek alphabet. Others, however, say that he only invented Θ Φ X.

B. A. p. 781. Ἄλλοι δὲ τὸν Μιλήσιον Κάδμον [λέγουσι τούτων εὑρετὴν γενέσθαι].

Ibid. p. 1169. Ἕτερος δέ τις Κάδμος ὀνόματι ὁ Μιλήσιος προσέθηκεν αὐτοῖς τὰ τρία δασέα.

V. A. 2, *p.* 187. Προσέθηκε δὲ αὐτοῖς Κάδμος ὁ Μιλήσιος τρία, Θ Φ X.

§ 10.

Simonides of Ceos, according to various accounts, added Z Ξ Ψ, Θ Φ X, E O Υ, H Ω, to the old alphabet.

Plutarch. Sympos. 9, 3, *p.* 738 *E.* Παλαμήδης τε πρότερος τέσσαρα, καὶ Σιμωνίδης ἄλλα τοσαῦτα προσέθηκε.

Lucian. Jud. Vocal. 5. Καὶ Σιμωνίδῃ δὲ ἔνιοι προσάπτουσι τὴν προμήθειαν ταύτην.

B. A. p. 780. Ἐφεῦρε δὲ τὰ ὀκτὼ ταῦτα γράμματα [Θ Φ X, Z Ξ Ψ, H Ω] εἷς τῶν λυρικῶν Σιμωνίδης. . . . . . Σιμωνίδου δὲ τοῦ Κείου εὕρεμα τὰ δύο μακρά, τὸ H καὶ τὸ Ω, καὶ τὰ δύο διπλᾶ, τὸ Ξ καὶ τὸ Ψ.

Ibid. p. 782. Δηλοῦντες Σιμωνίδης μὲν ὁ Κεῖος τῶν δύο μακρῶν καὶ τοῦ Ξ καὶ τοῦ Ψ.

Ibid. p. 1169. Σιμωνίδης δὲ ὁ ἀπὸ Χίου ἕτερα δύο ἐφεῦρε γράμματα τὸ H καὶ τὸ Ω.

V. A. 2, *p.* 187. Μετὰ ταῦτα Σιμωνίδης ὁ Χῖος [read Κεῖος] ἐλθὼν προσέθηκε δύο, H καὶ Ω.

Tacit. Annal. 11, 14. Quidam . . . . . memorant . . . . . Simonidem ceteras reperisse.

Plin. N. H. 7, 56 (57). Totidem post eum Simonidem melicum Z H Ψ Ω.

Hygin. Fab. 277. Simonides literas aeque quatuor, Ω E Z Φ.

Victorin. Art. Gram. p. 1944, *ed. Putsch.* Post eum [Palamedem] Simonidem melicum totidem, Υ Z O Θ.

Id. p. 2459. Graeci sequebantur sonum tantummodo litera-
rum Θ Φ X priusquam a Simonide invenirentur.

Isidor. Orig. 1, 3, 6. Post quem [Palamedem] Simonides
melicus tres alias adjecit, Ξ Θ Ψ.

§ 11.

Epicharmus is said to have invented Π, Z Ξ Ψ,
Θ Φ X.

B. A. p. 782. Δηλοῦντες Σιμωνίδης μὲν ὁ Κεῖος τῶν δύο μακρῶν
καὶ τοῦ Ξ καὶ τοῦ Ψ, Παλαμήδης δὲ τῶν δασέων καὶ τοῦ Ζ, ἢ ὥς φασί
τινες Ἐπίχαρμος ὁ Συρακούσιος.

Ibid. p. 1169. Ἐπίχαρμος δὲ ὁ Συρακούσιος προσέθηκεν αὐτοῖς
τὰ τρία διπλᾶ.

V. A. 2, *p.* 187. Ἐπίχαρμος δὲ ὁ Συρακούσιος, τρία, Ζ Ξ Ψ.

Plin. N. H. 7, 56 (57). Aristoteles . . . . . duas ab Epi-
charmo additas Θ X, quam a Palamede mavult.

Hygin. Fab. 277. Epicharmus Siculus literas duas, Π et Ψ.

§ 12.

According to some authorities, the letters fell
down from heaven for the benefit of mankind. The
place where they fell was called Phœnix, near the
city of Ephesus. Dosiades says that they were
invented or found in Crete.

B. A. p. 780. Περὶ τῆς τῶν γραμμάτων εὑρέσεως διαφόρως οἱ
ἱστορικοὶ ἱστόρησαν . . . . . ἄλλοι δὲ ἐξ οὐρανοῦ ἐρρῖφθαι τοῖς ἀνθρώποις
πρὸς ὠφέλειαν.

Ibid. p. 783. Δοσιάδης δὲ ἐν Κρήτηι φησὶν εὑρεθῆναι αὐτά.

Ibid. p. 784. Ὅσοι τὴν τῶν γραμμάτων εὕρεσιν Σισύφωι ἢ Πα-
λαμήδηι ἢ Φοίνικι ἢ Προμηθεῖ ἐφάπτουσιν, ἢ ἐν Φοίνικι τόπωι Ἐφέσου
πεπτωκέναι φασίν, κ. τ. λ.

§ **13.**

Some ingenious Scholiasts proved from Homer
that the art of writing was known in Greece at
least as early as the time of Bellerophon, who car-
ried a letter of introduction from Prœtus to the
king of Lycia. Others, equally ingenious, proved,
likewise from Homer, that the heroes of the Iliad
could neither read nor write.

Eustath. p. 632. Οἱ δέ γε παλαιοί, ὁποῖόν τι καὶ οἱ Αἰγύπτιοι
ἐποίουν, ζωΐδιά τινα ἱερογλυφοῦντες καὶ λοιποὺς δὲ χαρακτῆρας εἰς ση-
μασίαν ὧν λέγειν ἐβούλοντο, οὕτω καὶ αὐτοί, καθὰ καὶ τῶν τινες ὕστερον
Σκυθῶν, ἐσήμαινον ἃ ἤθελον εἴδωλά τινα καὶ πολυειδῆ γραμμικὰ ξέσμα-
τα ἐγγράφοντες. . . . . . Κἀντεῦθεν καὶ ὁ ποιητὴς τὴν τοῦ Προίτου ἐπιστο-
λὴν σήματά φησιν, ἤτοι σημάδιά τινα ἐγκεκολαμμένα πίνακι πτυκτῷ
τῷ κατὰ τὴν ἀρχαιοτάτην χρῆσιν. . . . . . Τινὲς μέν τοι φασὶ δύνασθαι τὰ
μὲν γράμματα ἐνταῦθα σήματα φιλοσοφικώτερον καλεῖσθαι. (Com-
pare Timon's expression, Φοινικικὰ σήματα Κάδμου, above
quoted.)

Schol. Didym. ad Il. 7, 175. Εσημήναντο, ἐσημειώσαντο,
ἐξ οὗ δηλοῖ ὅτι οὐ γράμματα ᾔδεισαν οἱ ἥρωες.

B. A. p. 784. Δείκνυνται δὲ ταῦτα καὶ πρὸ τῶν Ἰλιακῶν ὄντα, ὡς
δῆλον ἐκ τῶν Βελλεροφόντου · φησὶ γὰρ ὁ Ποιητής, " Γράψας ἐν πί-
νακι πτυκτῷ θυμοφθόρα πολλά."

Ibid. p. 785. Φασὶ δέ τινες ὅτι ἕως τῶν Τρωϊκῶν οὐκ ἐγινώσκοντο
γράμματα · καὶ δῆλον ὅτι ἐκ τοῦ μὴ σωθῆναι ποίημά τι τῶν κατὰ τοὺς
Ὁμηρικοὺς χρόνους, εἰ καὶ ἱστοροῦσι τινὲς ποιητὰς προγεγενῆσθαι Ὁμή-
ρου Μουσαῖόν τε καὶ Ὀρφέα καὶ Λίνον, ἀλλ' ὅμως οὐδὲν εἰς τὰ μέτρα
ταῦτα διασωθῆναι συμβέβηκε πρὸ τῆς Ὁμήρου ποιήσεως · ἀλλ' οὐδὲ
πρεσβύτερον ἄλλο τῆς Ἰλιάδος καὶ τῆς Ὀδυσσείας σώζεσθαι ποίημα.
. . . . . Καὶ οἱ ἥρωες δὲ ἀγράμματοί τινες ἦσαν καὶ σημείοις καὶ συμβό-
λοις πρὸς ἀλλήλους ἐν τῇ κατὰ τὸν βίον ἀναστροφῇ χρώμενοι ἐδή-
λουν ἀλλήλοις ἃ ἤθελον.

§ 14.

These traditions, fictions, mistakes, and conjectures show that the antiquity of alphabetical writing was considered by the ancients all but unfathomable; that the Greeks believed that their letters were of Phœnician or Egyptian origin; that the use of letters was known among them at least as early as the Trojan war; that the early Greeks modified the forms of the Phœnician letters; and that the original Greek alphabet was not exactly the same as the Ionic, so called, which became general about the commencement of the fifth century before Christ, reckoning backwards ($B.\ C.$ 403).

§ 15.

With respect to the number of letters composing the earliest Greek alphabet, most of the Alexandrian grammarians maintained that the oldest alphabet consisted of only sixteen letters, $A\ B\ \Gamma\ \Delta\ E$ — $I\ K\ \Lambda\ M\ N$ — $O\ \Pi\ P\ \Sigma\ T\ \Upsilon$. Afterwards the aspirates $\Theta\ \Phi\ X$ were added to it; so that the alphabet became $A\ B\ \Gamma\ \Delta\ E$ — $\Theta\ I\ K\ \Lambda\ M\ N$ — $O\ \Pi\ P\ \Sigma\ T\ \Upsilon$ — $\Phi\ X$. Finally, the double consonants $Z\ \Xi\ \Psi$, and the long vowels H and Ω, being added, the Ionic alphabet was produced; that is, $A\ B\ \Gamma\ \Delta\ E$ — $Z\ H\ \Theta\ I\ K\ \Lambda\ M\ N$ — $\Xi\ O\ \Pi\ P\ \Sigma\ T\ \Upsilon$ — $\Phi\ X\ \Psi\ \Omega$.

If Pliny is not deceived, Aristotle supposed that

the original alphabet consisted of eighteen letters,
$A\,B\,\Gamma\,\Delta\,E - Z\,I\,K\,\Lambda\,M\,N - O\,\Pi\,P\,\Sigma\,T\,\Upsilon\,\Phi.$

B. A. p. 780. Ἰστέον δὲ ὅτι βαρβάρων μέν εἰσιν εὑρέματα τὰ ἑκκαίδεκα γράμματα ταῦτα, Α Β Γ Δ Ε Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ Υ. . . . . . Εὕρηνται δὲ οὐχ ὑφ' ἑνὸς ἅπαντα · ὕστερον γὰρ ἐπενοήθησαν τὰ δασέα καὶ τὰ διπλᾶ. . . . . . Δεῖ δὲ προειδέναι καὶ τοῦτο ὅτι πάλαι οὐκ ἦν τὰ εἰκοσιτέσσαρα γράμματα, ἀλλὰ ἑκκαίδεκα · οὐκ ἦν δὲ τὰ τρία τὰ λεγό- μενα διπλᾶ Ζ Ξ Ψ, τὰ τρία τὰ λεγόμενα δασέα Θ Φ Χ, τὰ δύο μακρὰ Η καὶ Ω.

V. A. 2, *p.* 121. Πάλαι οὐκ ἦν τὰ εἰκοσιτέσσαρα γράμματα ἀλλὰ ις'. Οὐκ ἦν δὲ τὰ τρία τὰ λεγόμενα διπλᾶ Ζ Ξ Ψ, οὔτε τὰ τρία δασέα Θ Φ Χ, οὔτε τὰ δύο μακρὰ Η καὶ Ω.

Plin. N. H. 7, 56 (57). Aristoteles X. et VIII. priscas fuisse . . . . . mavult.

Priscian. 1, 5, *p.* 542, *ed. Putsch.* Apud antiquissimos Graecorum non plus sedecim erant literæ, quibus ab illis accep- tis Latini antiquitatem servaverunt perpetuam.

This theory of the grammarians is explained in the following manner : when they speak of the letters of the alphabet, they assume that the Attic and Ionic alphabets were the only true alphabets in existence ; and although they recognize the existence of the rough breathing (H) and of the letters Δίγαμμα, Κόππα, and Σάν, still most of them regard the first two as mere *breathings*, and the last two as different forms of Κάππα and Σίγμα respec- tively. Perceiving now that the Attic alphabet consisted of twenty-one letters only, namely $A\,B\,\Gamma$ $\Delta\,E\,Z\,H\,\Theta\,I\,K\,\Lambda\,M\,N - O\,\Pi\,P\,\Sigma\,T\,\Upsilon\,\Phi\,X$, that E and O stood also for H and Ω respectively, that Ξ and Ψ were respectively represented by $X\Sigma$ and

$\Phi\Sigma$, and that H represented the rough breathing, they inferred that Ξ and Ψ and the vowels H and Ω were of later date; and as Z was by them regarded as a double consonant, they did not hesitate to assume that it was invented at the same time with $\Xi \Psi$. Observing further that the most ancient Dorians used KH and ΠH for X and Φ respectively, they naturally concluded that X and Φ were older than $Z \Xi \Psi$, $H \Omega$, but later than the rest of the letters; and as they imagined that Θ, being a rough consonant, was invented at the same time with $X \Phi$, they inferred that the original alphabet contained only sixteen letters. This being admitted, nothing was easier for them than to talk about Cadmus the Phœnician, Cadmus of Miletus, Palamedes, Simonides, and Epicharmus.

B. A. p. 778. Ἐπειδὴ δέ τινες τὴν δασεῖαν ἥτις τυποῦται οὕτως ʽ οὐκ ὤκνησαν στοιχεῖον λέγειν, φέρε πρῶτον τοὺς λόγους εἴπωμεν, οἷς τινὲς ἐπερειδόμενοι λέγουσι τὴν δασεῖαν στοιχεῖον εἶναι, καὶ τότε δείξομεν ὅτι οὐκ ἔστι στοιχεῖον.

Ibid. p. 777. Τὸ γὰρ εὑρισκόμενον παρὰ τοῖς Αἰολεῦσι Δίγαμμα οὐκ ἔστι γράμμα — ἔχει δὲ τύπον τόνδε F — ὃ προστιθέασιν αὐτοὶ ψιλοῦντες πᾶσαν λέξιν. Σύμβολον οὖν παρʼ αὐτοῖς ἐστιν ἐκφωνήσεις ἔχον τῆς ΟΙ καὶ ΟΥ διφθόγγου. Ὅθεν δείκνυται μὴ ὂν γράμμα μηδὲ συγκαταριθμούμενον τοῖς γράμμασιν· οὐ γὰρ ἐν πάσαις ταῖς Ἑλληνικαῖς διαλέκτοις εὑρίσκεται, ὡς τὰ ἄλλα γράμματα, οὔτε ἀφʼ ἑαυτοῦ ἄρχεται ἐν τῶι ἐκφωνεῖσθαι, ὡς τὰ ἄλλα.

Ἐπειδὴ δέ τινες τὸ παρὰ τοῖς Βοιωτοῖς καὶ Αἰολεῦσι λεγόμενον Δίγαμμα, ὃ τυποῦται οὕτως F, βούλονται τοῖς στοιχείοις κατατάσσειν, ἔλθωμεν καὶ εἴπωμεν τοὺς λόγους διʼ οὓς βούλονται αὐτὸ κατατάσσειν τοῖς στοιχείοις, καὶ τότε δείξομεν ὅτι οὐκ ἔστι στοιχεῖον.

HISTORY OF THE GREEK ALPHABET.

§ **16.**

THE original Greek alphabet was the same as the Phœnician or Hebrew. This is evident from the *names, forms*, and *arrangement* of the letters. (Here the reader is referred to *Gesenius's Scripturae Linguaeque Phoeniciae Monumenta*, and to *Franz's Elementa Epigraphices Graecae*.)

Phœnician.		Old Greek.
″Αλεφ	*A*	″Αλφα
Βήθ	*B*	Βῆτα
Γίμελ	*Γ*	Γάμμα
Δάλεθ	*Δ*	Δέλτα
″Η *prototype to* Ē	*E*	Εἶ
Οὐαῦ	*F*	Δίγαμμα
Ζαΐν	*Z*	Ζῆτα
″Ηθ *prttyp. to* Ē	*H*	ʾΗτα
Τήθ	*Θ*	Θῆτα
Ἰώδ	*I*	Ἰῶτα
Χάφ	*K*	Κάππα
Λάμεδ	*Λ*	Λάμβδα
Μήμ	*M*	Μῦ
Νούν	*N*	Νῦ
Σάμεχ	*S*	Σίγμα
Αΐν	*O*	Οὖ
Φή	*Π*	Πῖ
Τσαδή	wanting	

$K\acute{\omega}\phi$		Q	$K\acute{o}\pi\pi a$
$P\acute{\eta}\chi\varsigma$		P	$P\hat{\omega}$
$X\sigma\acute{\epsilon}\nu$		Σ	$\Sigma\acute{a}\nu$
$\Theta a\hat{\upsilon}$		T	$T a\hat{\upsilon}$

The Hebrew names are taken from the Septuagint version of the *Lamentations of Jeremiah*.

§ 17.

The alphabets used in the most ancient Greek inscriptions, that is, those which are referred to the sixth and seventh centuries before the commencement of the Christian era, are the following: —

Æolic and Doric.	Attic.	Ionic.
A	A	A
B	B	B
Γ	Γ	Γ
Δ	Δ	Δ
E ε, ει, η	E ε, ει, η	E ε, ει
F	. . .	. . .
Z in oldest - none at all.	Z	Z long $\bar{\epsilon}$
H breathing	H breathing	H vowel
Θ	Θ	Θ
I	I	I
K	K	K
Λ	Λ	Λ
M	M	M
N	N	N
$K\Sigma, X\mathcal{S}, \Xi$	$X\Sigma, X\mathcal{S}$	Ξ
O	O	O

2 *

Π	Π	Π
Q	. . .	. . .
P	P	P
S, M, Σ	Σ, S	Σ
T	T	T
Υ	Υ	Υ
ΠΗ, Φ	Φ	Φ
ΚΗ, Χ	Χ	Χ
ΠΣ, Ψ	ΦΣ, ΦS	Ψ
O	O	Ω

The *Æolic* and *Doric* alphabet is found in the Therean, Melian, Peloponnesian, and in the most ancient Bœotic inscriptions; also, in inscriptions belonging to Magna Graecia, that is, Sicily and Southern Italy; also, on coins.

The *Attic*, or rather *old Ionic*, alphabet is used in Attic inscriptions cut before the archonship of Euclides (*B. C.* 403). It was usually called Ἀττικὰ γράμματα.

Demosth. Neaer. p. 1370. Καὶ τοῦτον τὸν νόμον γράψαντες ἐν στήληι λιθίνηι ἔστησαν ἐν τῶι ἱερῶι τοῦ Διονύσου παρὰ τὸν βωμὸν ἐν Λίμναις. Καὶ αὕτη ἡ στήλη ἔτι καὶ νῦν ἕστηκεν ἀμυδροῖς γράμμασιν Ἀττικοῖς δηλοῦσα τὰ γεγραμμένα.

Harpocrat. Ἀττικοῖς γράμμασι, Δημοσθένης κατὰ Νεαίρας, ἀντὶ τοῦ παλαιοῖς· τὴν γὰρ τῶν εἴκοσι τεσσάρων γραμματικὴν ὀψέ ποτε παρὰ τοῖς Ἴωσιν εὑρεθῆναι.

Hesych. Ἀττικὰ γράμματα, τὰ ἀρχαῖα, ἐπιχώρια.

The *Ionic*, or rather *new Ionic*, alphabet is found in inscriptions belonging to Ionia, in Asia Minor. It is the same as that used at the present day, and

called the *Greek Alphabet*. It was adopted by all the Greek tribes as early as the middle of the fifth century before Christ (*B. C.* 450). The Athenians, however, continued to use, in *public inscriptions*, the Attic alphabet down to the time of Euclides, during whose archonship a law was passed requiring the employment of the Ionic alphabet in *public inscriptions*. We say in *public inscriptions*, for all the peculiar letters of this alphabet are mentioned by Euripides, Callias, and Agathon, which shows that it was in general use at Athens some time before the time of Euclides. It was sometimes called ‘Η μετ’ Εὐκλείδην γραμματική.

Plutarch. Arist. 1. ‘Ὡς ἐλέγχει τὰ γράμματα τῆς μετ’ Εὐκλείδην ὄντα γραμματικῆς.

The inscription to which Plutarch here refers is found in *C. I. n.* 211. Ἀντιοχὶς ἐνίκα, Ἀριστείδης ἐχορήγει, Ἀρχέστρατος ἐδίδασκε.

Athen. 10, 79. 80. *p.* 453 et seq. ‘Ο δὲ Ἀθηναῖος Καλλίας, (ἐζητοῦμεν γὰρ ἔτι πρότερον περὶ αὐτοῦ,) μικρὸν ἔμπροσθεν γενόμενος τοῖς χρόνοις Στράττιδος, ἐποίησε τὴν καλουμένην Γραμματικὴν Θεωρίαν, οὕτω διατάξας. Πρόλογος μὲν αὐτῆς ἐστιν ἐκ τῶν στοιχείων, ὃν χρὴ λέγειν ἐκ τῶν στοιχείων διαιροῦντα κατὰ τὰς παραγραφὰς, καὶ τὴν τελευτὴν καταστροφικῶς ποιουμένους εἰς τ’ “Ἄλφα Βῆτα Γάμμα Δέλτα Ἤτα Θῆτα, θεοῦ γὰρ Εἶ γε· Ἰῶτα Κάππα Λάμβδα Μῦ Νῦ Ξῖ τὸ Οὖ Πῖ Ρῶ Σίγμα Ταῦ Ὓ παρὸν Φῖ Χῖ τε τῶι Ψῖ εἰς τὸ Ὦ.” ‘Ο χορὸς δὲ γυναικῶν ἐκ τῶν σὺν δύο πεποιημένος αὐτῶι ἐστιν ἔμμετρος ἅμα καὶ μεμελοποιημένος τόνδε τὸν τρόπον· “Βῆτα Ἄλφα ΒΑ, Βῆτα Εἶ ΒΕ, Βῆτα Η ΒΗ, Βῆτα Ἰῶτα ΒΙ, Βῆτα Οὖ ΒΟ, Βῆτα Ὓ ΒΥ, Βῆτα Ὦ ΒΩ.”

Δεδήλωκε δὲ καὶ διὰ ἰαμβείων γράμμα πρῶτος οὗτος, ἀκολαστότερον μὲν κατὰ τὴν διάνοιαν, πεφρασμένον δὲ τὸν τρόπον τοῦτον·

Κύω γὰρ, ὦ γυναῖκες · ἀλλ' αἰδοῖ, φίλαι,
Ἐν γράμμασι σφῷν τοὔνομ' ἐξερῶ βρέφους.
Ὀρθὴ μακρὰ γραμμή 'στιν · ἐκ ταύτης μέσης
Μικρὰ παρεστῶσ' ἑκατέρωθεν ὑπτία.   Ψ
Ἔπειτα κύκλος, πόδας ἔχων βραχεῖς δύο.   Ω

[The considerate reader can easily imagine the rest.]

Εὐριπίδης δὲ ἐν τῷ Θησεῖ τὴν ἐγγράμματον ἔοικε ποιῆσαι ῥῆσιν.
Βοτὴρ δ' ἔστιν ἀγράμματος αὐτόθι δηλῶν τοὔνομα τοῦ Θησέως ἐπιγε-
γραμμένον οὕτως ·

Ἐγὼ πέφυκα γραμμάτων μὲν οὐκ ἴδρις,
Μορφὰς δὲ λέξω καὶ σαφῆ τεκμήρια ·
Κύκλος τις ὡς τόρνοισιν ἐκμετρούμενος ·
Οὗτος δ' ἔχει σημεῖον ἐν μέσῳ σαφές.   Θ
Τὸ δεύτερον δὲ πρῶτα μὲν γραμμαὶ δύο,
Ταύτας διείργει δ' ἐν μέσαις ἄλλη μία.   Η
Τρίτον δὲ βόστρυχός τις ὡς εἱλιγμένος.   Σ
Τὸ δ' αὖ τέταρτον ἦν μὲν εἰς ὀρθὴν μία
Λοξαὶ δ' ἐπ' αὐτῆς τρεῖς κατεστηριγμέναι   Ε
Εἰσίν. Τὸ πέμπτον δ' οὐκ ἐν εὐμαρεῖ φράσαι ·
Γραμμαὶ γάρ εἰσιν ἐκ διεστώτων δύο,
Αὗται δὲ συντρέχουσιν εἰς μίαν βάσιν.   Υ
Τὸ λοίσθιον δὲ τῷ τρίτῳ προσεμφερές.   Σ

Τὸ δ' αὐτὸ πεποίηκε καὶ Ἀγάθων ὁ τραγῳδοποιὸς ἐν τῷ Τηλέφῳ ·
ἀγράμματος γάρ τις κἀνταῦθα δηλοῖ τὴν τοῦ Θησέως ἐπιγραφὴν οὕτως ·

Γραφῆς ὁ πρῶτος ἦν μεσόμφαλος κύκλος
Ὀρθοί τε κανόνες ἐζυγωμένοι δύο,
Σκυθικῷ τε τόξῳ τὸ τρίτον ἦν προσεμφερές
Ἔπειτα τρίοδους πλάγιος ἦν προσκείμενος
Ἐφ' ἑνός τε κανόνος ἦσαν ἐζυγωμένοι δύο.
Ὅπερ δὲ τρίτον ἦν καὶ τελευταῖον πάλιν.

Καὶ Θεοδέκτης δὲ ὁ Φασηλίτης ἄγροικόν τινα παράγει, καὶ τοῦτον τὸ
τοῦ Θησέως ὄνομα διασημαίνοντα ·

Γραφῆς ὁ πρῶτος ἦν μαλακόφθαλμος κύκλος
Ἔπειτα δισσοὶ κανόνες ἰσόμετροι πάνυ,
Τούτους δὲ πλάγιος διὰ μέσου συνδεῖ κανών ·

Τρίτον δ' ἑλικτῶι βοστρύχωι προσεμφερές.

Ἔπειτα τριόδους πλάγιος ὡς ἐφαίνετο.

Πέμπται δ' ἄνωθεν ἰσόμετροι ῥάβδοι δύο,

Αὗται δὲ συντείνουσιν εἰς βάσιν μίαν.

Ἕκτον δ' ὅπερ καὶ πρόσθεν εἶφ' ὁ βόστρυχος.

B. A. p. 783. Πιθανὸν δὲ κατὰ τόπον εὑρετὰς γεγενῆσθαι. Διὸ καὶ ἄλλοι παρ' ἄλλοις εἰσὶ χαρακτῆρες τῶν στοιχείων. Οἷς δὲ νῦν χρώμεθα εἰσὶν Ἰωνικοὶ, εἰσενέγκαντος Ἀρχίνου παρὰ Θηβαίοις [read Ἀθηναίοις] ψήφισμα τοὺς γραμματιστὰς, ἤγουν τοὺς διδασκάλους, παιδεύειν τὴν Ἰωνικὴν γραμματικὴν, ἤγουν τὰ γράμματα.

Schol. ad Eurip. Phoen. 682. Ἐπὶ ἄρχοντος γὰρ Ἀθήνησιν Εὐκλείδου, μήπω τῶν μακρῶν εὑρημένων, τοῖς βραχέσιν ἀντὶ μακρῶν ἐχρῶντο, τῶι I [read E] ἀντὶ τοῦ H, καὶ τῶι O ἀντὶ τοῦ Ω.

Schol. Venet. ad Il. 7, 185, *p.* 182. Οὐχ οἱ αὐτοὶ γὰρ ἦσαν παρὰ πᾶσι τοῖς Ἕλλησι χαρακτῆρες · διάφορα δὲ καὶ τὰ τῶν στοιχείων ὀνόματα. Καλλίστρατος δὲ ὁ Σάμιος ἐπὶ τῶν Πελοποννησιακῶν ταύτην μετήνεγκε τὴν γραμματικὴν, καὶ παρέδωκεν Ἀθηναίοις, ὡς φησιν Ἔφορος.

Hesych. Σαμίων ὁ δῆμος . . . . . Ἑλλήνων Σάμιοι πολυγράμματοι ἐγένοντο πρῶτοι καὶ χρησάμενοι καὶ διδόντες εἰς τοὺς ἄλλους Ἕλληνας τὴν διὰ τῶν τεσσάρων καὶ εἴκοσι στοιχείων χρῆσιν.

Phot. Lex. Σαμίων ὁ δῆμος . . . . . παρὰ Σαμίοις πρώτοις τὰ κδ' γράμματα ὑπὸ Καλλιστράτου, ὡς Ἄνδρων ἐν Τρίποδι · τοὺς δὲ Ἀθηναίους ἔπεισε χρῆσθαι τοῖς τῶν Ἰώνων γράμμασιν. Οἱ δὲ Ἀθηναῖοι ἐπὶ ἄρχοντος Εὐκλείδου.

§ 18.

In the Æolic, Doric, and Attic alphabets, the character *E* represents the vowels ε, η, or the diphthong ει; in the Ionic alphabet, it stands for ε or ει; as, *C. I. n.* 33. 2. 10. 76. *ΑΘΕΝΕΘΕΝ,* Ἀθήνηθεν, *ΤΕΙ,* τηῖ, *ΠΡΑΘΕΙ,* πραθηῖ, *ΚΛΕΤΟΣ,* Κλεῖτος, *ΕΜΙ,* εἰμί, *ΠΡΥΤΑΝΕΣ,* πρυτάνεις. Even in inscriptions

cut after the time of Euclides, *E* is sometimes used
for η, especially in the formulas, *C. I. n.* 124. 84.
TEI BOΥΛΕΙ, τῆι βουλῆι, *ΑΓΑΘΕΙ ΤΥΧΕΙ*, Ἀγαθῆι
τύχηι, *EN ΣΤΗΛΕΙ ΛΙΘΙΝΕΙ*, ἐν στήληι λιθίνηι.

It is observed further, that when the *I* in the
diphthong ει is a radical or essential letter, or when
ει arises from εϊ, this diphthong was always repre-
sented by *EI*; in all other cases generally by *E*
alone, in all the alphabets; as, *C. I. n.* 11. 16. 18.
76. 160. λατρειόμενον, Δεινομένεος, Ὀφελλοκλείδας, Εὐ-
πείθης, γραμματεῖα, πόλει, κείμενον. Exceptions to
this rule are, *C. I. n.* 76. εἶπε, root *EΠ*-; *ibid.* 160.
EΔE and *EΔEI*.

In inscriptions belonging to the Alexandrian and
subsequent periods, ει is generally represented in
the usual way *EI*.

Galen. Comment. III. in Hippocr. VI. Epidem. text. XL.
vol. 9, *p.* 470, *ed. Charter.* Γραφόντων τῶν παλαιῶν τόν τε τοῦ H
δίφθογγον καὶ τὸν τοῦ E δι᾽ ἑνὸς χαρακτῆρος, ὃς νῦν μόνος σημαίνει
τὸν ἕτερον φθόγγον τὸν H [read E].

Athen. 11, 30, *p.* 467. Παραπλησίως δὲ καὶ τὸ Eῖ γράφουσιν
ὅταν καὶ καθ᾽ αὑτὸ μόνον ἐκφωνῆται καὶ ὅταν συνεζευγμένου τοῦ Ἰῶτα.

B. A. p. 780. Ὅταν οὖν ἤθελον γράψαι ἔχουσαν ἐκφώνησιν τοῦ
H λέξιν, ἔγραφον τὸ E, καὶ ἐπάνω τοῦ E τὸ σημεῖον τῆς μακρᾶς·
This orthography, that is, ε̄ for η, is found in no inscription.

The character *H*, in the Æolic, Doric, and Attic
alphabets, has the power of the Roman *H*, that is,
of the rough breathing; in the Ionic alphabet it
always represents *long E*; as, *C. I. n.* 13. 1637.
1642. 147. 39. *HIAPOΣ*, ἱαρός, *HΑΓΕΣΑΝΔΡΟΣ*,

Ἀγήσανδρος, *ΗΙΠΑΡΧΙΑ*, Ἱππαρχία, *ΗΕΛΛΕΝΟ-*
ΤΑΜΙΑΙΣ, ἑλληνοταμίαις ; *ΕΡΜΗΣΙΑΝΑΞ*, Ἑρμη-
σιάναξ.

The change of the breathing *H* into a vowel must
have been gradual, for in some inscriptions it is
both a breathing and a vowel ; as, *E. E. n.* 1–20.
Προκλῆς, Ορθοκλῆς, Μαληηο . . . . . ; *C. I. n.* 529. *ΗΕ-*
ΛΙΚΗΣ, Ἑλίκης.

In the Elean inscription, the oldest Æolic inscrip-
tion of which we have any knowledge, *H* is not
used at all.

> *Athen.* 9, 57, *p.* 398. Οἶμαι δὲ καὶ διὰ τοῦ Η στοιχείου τυπώ-
> σασθαι τοὺς παλαιοὺς τὴν δασεῖαν.   Διόπερ καὶ Ῥωμαῖοι πρὸ πάντων
> τῶν δασυνομένων ὀνομάτων τὸ Η προσγράφουσι.
>
> *B. A. p.* 780. [Ἦν δὲ] τὸ παλαιὸν σύμβολον τῆς δασείας τὸ
> παρ᾽ ἡμῖν Η.
>
> *Priscian.* 1, 8, *p.* 560, *ed. Putsch.* *H* literam non esse
> ostendimus, sed notam aspirationis, quam Graecorum antiquis-
> simi similiter ut Latini in versum scribebant, nunc autem divi-
> serunt, et dextra ejus parte supra literam ponentes, *psilen*
> notam habent, ... sinistram autem contrariae illi aspirationis
> *dasiam.*

The Ionians felt the need of a character that
should represent the sound of long *E* more than the
other Greek tribes, because in their dialect long *E*
is very common ; and the fact that they gave to *H*
the sound of long *E* shows that they were fully
aware of the distinction between the Phœnician *He*
and *Hheth*, the prototypes of *E* and *H*.

After *H* was converted into a vowel, the charac-

ter ⊦, resembling the first half of *H*, was employed
to denote the *rough breathing*. This character is
found in the Heraclean Tables, on Heraclean and
Tarentine coins, and in an Ionic inscription. In
inscriptions and on coins, it is always written as a
regular letter, that is, *before* the vowel. In manu-
scripts, it is written *over* the vowel. (*Eckhel,
D. N.* 1, *pp.* 148. 153 ; *C. I. n.* 2919.)

The character ⊣, resembling the second half of
H, was employed to denote the *smooth breathing*.
It is found only in manuscripts, and is placed *over*
the vowel.

In process of time, the former of these two char-
acters became ∟, and the latter ⌐, which being fur-
ther modified became ' and ', all of which are found
in manuscripts.

B. A. p. 693.   Τὸ σημεῖον τῆς δασείας, ἤτοι τὸ διχοτόμημα τοῦ
H τὸ ἐπὶ τὰ ἔξω ἀπεστραμμένον τίθεται ἐπάνω φωνήεντος δασυνομένου
. . . . . τὸ δὲ ἕτερον τοῦ αὐτοῦ στοιχείου διχοτόμημα τὸ ἐπὶ τὰ ἔσω
ἐστραμμένον, ἐπάνω φωνήεντος ψιλουμένου.

Ibid. p. 712.   Τὸ δὲ H [κοπτόμενον ποιεῖ] δασεῖαν καὶ ψιλήν.

Ibid. p. 780.   Διότι [ὅτε] ἐφευρέθη τὰ ὀκτὼ γράμματα [Θ Φ Χ,
Ζ Ξ Ψ, H Ω], ὧν ἕν ἐστι καὶ τὸ H, ἡ τότε δασεῖα ἐτμήθη εἰς δύο κατὰ
κάθετον · καὶ τὸ μὲν πρῶτον αὐτῆς μέρος τῆς δασείας ἐστὶ τὸ σημεῖον,
τὸ δὲ δεύτερον τῆς ψιλῆς.

V. A. 2, *p.* 107.   Ἡ δὲ δασεῖα καὶ ἡ ψιλὴ ἀπὸ τοῦ H [τὴν
γένεσιν ἔχουσιν].

Ibid. 2, *p.* 108.   Τὸ δὲ Ζῆτα καὶ αὐτὸ ὁμοίως διαιρούμενον εἰς δύο
ποιεῖ ψιλὴν καὶ δασεῖαν. This description applies to ∟, ⌐, unless
we read ῾Ητα for Ζῆτα.

Ibid. 2, *p.* 121.   Διὸ ὅτε εὑρέθη τὰ ὀκτὼ γράμματα, ἡ τότε δασεῖα

ἐτμήθη εἰς δύο κατὰ κάθετον, καὶ τὸ μὲν πρῶτον αὐτῆς μέρος ⊦ τῆς δασείας ἐστὶ τὸ σημεῖον, τὸ δὲ δεύτερον ⊣, τῆς ψιλῆς.

See also *Priscian.* 1, 8, *p.* 560, above quoted.

§ 19.

In the Æolic, Doric, and Attic alphabets, *O* represents the vowels *o, ω*, or the diphthong *ov*; in the Ionic alphabet, it stands for *o*, or *ov*; as, *C. I. n.* 76. *ΑΠΟΦΑΙΝΟΝΤΟΝ, ἀποφαινόντων, ΤΟΙ ΔΕΜΟΙ, τῷ δήμῳ, ΔΙΑΧΕΡΙΖΟΣΙΝ, διαχειρίζουσιν.*

In the pronoun οὗτος and the adverb οὐ, the diphthong *ov* is commonly represented by *ΟΥ* even in the most ancient inscriptions; as, *C. I. n.* 142. 160. 158 *B. ΤΟΥΤΟ, τούτου, ΗΟΥΤΟΙ, οὗτοι, ΟΥΚ* or *ΟΚ, οὐκ, ΟΥΔΕ, οὐδέ.* Also in the words, *C I. n.* 148. 147. νουμηνίαι, Σπουδίαι; *A. II. n.* 6. Σπουδίδου. In inscriptions belonging to the Alexandrian and subsequent periods, it is generally represented in the usual way, *ΟΥ.*

Galen. Comm. III. in Hipp. VI. Epid. text. XL., vol. 9, *p.* 470. Ὁμοίως δὲ καὶ ἀπὸ τοῦ Ω καὶ Ο ποιητέον, ἐπειδὴ καὶ τούτων ἀμφοτέρων οἱ φθόγγοι δι᾽ ἑνὸς χαρακτῆρος ἐγράφοντο.

Athen. 11, 30, *p.* 467. Πάντες οἱ ἀρχαῖοι τὸ Οὖ ἀπεχρῶντο, οὐ μόνον ἐφ᾽ ἧς νῦν τάττεται δυνάμεως, ἀλλὰ καὶ ὅτε τὴν δίφθογγον διασημαίνει διὰ τοῦ Οὖ μόνον γράφουσι.

B. A. p. 780. "Οταν δὲ τὴν ἐκφώνησιν τοῦ Ω, ἔγραφον τὸ Ο, καὶ ἐπάνω τοῦ Ο, ὡς προείρηται, τὸ σημεῖον τῆς μακρᾶς. This orthography, that is, ō for ω, is found in no inscription.

Suidas. Φιλοξένου γραμμάτιον..... Μεταπεμπομένου δὲ τοῦ Διονυσίου αὐτὸν καὶ ἀξιοῦντος διὰ γραμμάτων ἐλθεῖν, Φιλόξενος ἀντιγράφειν μὲν οὐκ ἔγνω· λαβὼν δὲ βιβλίον τὸ Οὖ στοιχεῖον ἔγραψε

μόνον πολλάκις ἐν αὐτῶι, διὰ τούτου δηλώσας ὅτι τὴν παράκλησιν δι̯ω-
θεῖται.   That is, by the letter O, pronounced OY, Philoxenus
meant οὔ, *no, I will not come.*

EE for *H*, and *OO* for *Ω*, are found only in *spu-
rious inscriptions*, chiefly in those of Fourmont,
who, being misled by Lascaris and other modern
grammarians, imagined that *H* and *Ω* were mere
abbreviations for *EE* and *OO*, and accordingly em-
ployed this orthography even in such inscriptions as
are apparently genuine ; as, *C. I. n.* 1338. 972.
Σικυοον . . . . ., Μεγαλοπολειτοον, τοον αλλοον, Ἀπολ-
λοονι, Κιμοονος.

§ **20.**

The vowels *E, Υ, O, Ω* had no names ; in pro-
nunciation, the first three were merely lengthened
into *Eî, ʼΥ,* and *Oû,* after the analogy of the mono-
syllables *Mû, Nû, Ξî, Πî, Pῶ, Ταῦ, Φî, Χî, Ψî* ; *Ω*
was pronounced simply *ʼΩ.* If Eustathius is not
greatly deceived, *Υ* was, by the Æolians, called *῞Υμ.*
(*Eustath. ad Il.* 20, 1.)

Plat. Cratyl. p. 393 D.   Τῶν στοιχείων οἶσθα ὅτι ὀνόματα λέγο-
μεν, ἀλλ᾽ οὐκ αὐτὰ τὰ στοιχεῖα, πλὴν τεττάρων, τοῦ E καὶ τοῦ Y καὶ
τοῦ O καὶ τοῦ Ω.

Eustath. ad Il. 5, p. 507.   Τὸ E στοιχεῖον Eῖ ἔλεγον οἱ παλαιοὶ
προστιθέντες τὸ I, ἵνα τῇ διὰ διφθόγγου ἐκτάσει δύνωνται περισπᾶν
καὶ αὐτὸ καθὰ καὶ τὰ ἄλλα στοιχεῖα.   Τοιοῦτον δὲ ποιοῦσι καὶ ἐπὶ τοῦ
O μικροῦ · καὶ ἐκεῖνο γὰρ διὰ τὴν αὐτὴν αἰτίαν Oῦ λέγουσιν.

Id. ad Il. 15, p. 1001.   ῞Οτι δὲ τὸ O στοιχεῖον Oῦ ἐγράφετο,
καθὰ καὶ τὸ E, Eῖ, δηλοῦσιν οἱ παλαιοί.   Καὶ ἡ αἰτία, ἵνα στοιχιακῶς
περισπῶνται καὶ αὐτά.

The expressions O μικρόν and Ω μέγα are found
in Theognostus (*C. A. vol.* 2. 1), Eustathius, and
Tzetzes; they were introduced after Ω had ceased
to be distinguished, in pronunciation, from O. The
term μέγα applies only to the later form ω, which
was introduced about the middle of the second
century before Christ (*E. E. pp.* 230 — 232), and
has the appearance of οο united into one form.
Athenæus uses simply Οὖ for O μικρόν. It has been
supposed that O and Ω were once distinguished
from each other only by their size ; but in the most
ancient inscriptions in which O represents ο, ω, ου,
this distinction is not observed, except merely that
the character O is often made smaller than the
other letters. (*E. E. p.* 45.) And in inscriptions
belonging to the Alexandrian and Roman periods,
all the round letters, O, Ω, Θ, are often found smaller
than the rest. (*E. E. pp.* 149. 231.)

The expressions, E ψιλόν and Υ ψιλόν occur in
Chœroboscus (in Cramer's Anecdota), Theognos-
tus (*ibid.*), and in Tzetzes; the first of these ex-
pressions occurs also in Photius (*A. D.* 886). Plu-
tarch, Athenæus, and Herodian use Εἶ for E ψιλόν.
The term ψιλόν here seems to mean *bare*, that is,
nameless, and refers to the fact that the *names* of
these two letters are the same as the letters them-
selves; and it is not improbable that O also would
have been called ψιλόν, if it had not been acciden-
tally smaller than ω. There is no evidence that E

and Υ were, by the Greeks, ever employed to denote the rough breathing and the Digamma respectively. If the epithet ψιλόν, in this case, meant *smooth*, as opposed to δασύ, *rough*, then H ought to have had it, because it originally denoted the rough breathing. And to suppose that these letters were so called in order to distinguish them from the Phœnician *He* and *Vav* is to assume that the later Greeks were so intimately acquainted with the Phœnician language and literature that the schoolboys were in constant danger of confounding E with ך and Υ with ו.

These expressions, namely, E ψιλόν, Υ ψιλόν, O μικρόν, and Ω μέγα, occur also in a grammatical work attributed to Draco, who is supposed to have lived during the latter part of the second century after Christ. But as that work is full of interpolations, some of which are evidently to be attributed to the early modern Greek grammarians, its authority, in such questions as this, has little or no weight.

Photius, Biblioth. p. 151 (487, 251), *ed. Bekker.* Ἀπολλώνιος ἐν τοῖς τοῦ Φιλοπάτορος χρόνοις ἐπ᾽ ἀστρονομίαι περιβόητος γεγονὼς E [various reading, E ψιλόν] ἐκαλεῖτο, διότι τὸ σχῆμα τοῦ E συμπεριφέρεται τωῖ τῆς σελήνης, περὶ ἣν ἐκεῖνος μάλιστα ἠκρίβωτο. This joke has reference to Ϲ, one of the latest forms of E. (*E. E. p.* 231.)

It may be remarked here, that, in many parts of European Greece, the schoolboys, in spelling, use the terms ψιλόν and μικρόν only when E, Υ, and O

each constitute a syllable ; as, Φῖ Ε Υ ΦΕΥ, Γάμμα
Ω μέγα ΓΩ, φεύγω ; Κάππα Ω μέγα ΚΩ, Φῖ Ο Σίγμα
ΦΟΣ, κωφός ; Ε ψιλὸν Ε, Χῖ Ω μέγα ΧΩ, ἔχω ;
Υ ψιλὸν Υ, Πῖ Ο ΠΟ, ὑπό.   As to Α, Ι, Η, they sub-
join μοναχή, *alone*, to them, when they each form a
syllable ; as, Ἄλφα μοναχή, Γάμμα Ω μέγα ΓΩ, ἄγω.

§ 21.

The *Digamma*, the sixth letter of the original
alphabet, corresponds to the Phœnician Οὐαῦ, *Vau*,
and to the Latin *F*. In the Bœotic and Pelopon-
nesian inscriptions it is represented by *F*; in the
Heraclean Tables and in the Cretan inscriptions,
by ⊏.

In the latest numerical system, it is represented
chiefly by ⊏ or ς, the latter of which forms coincides
with the abbreviation ς for στ, and has often been
mistaken for it. (*E. E. p.* 351.)

As to its name, the Greek grammarians call it
Δίγαμμα, that is, *double gamma*, because *F*, to which
this appellation strictly applies, has the appearance
of ΓΓ united into one form. The Roman gramma-
rians call it *Digamma* or *Vau*. Its Phœnician name
would have been, by the early Greeks, written Ϝαῦ,
by the later Greeks, Οὐαῦ or Βαῦ ; in the Septuagint
it is written Οὐαῦ ; neither Ϝαῦ, however, nor Βαῦ
is found in any Greek author.

The Digamma was used by all the early Greeks.
The Ionian tribe, however, must have discontinued

the use of it very early, for it is found neither in
Attic nor Ionic inscriptions, except the Delian
(*C. I. n.* 10).

According to the ancient grammarians, the Di-
gamma was sounded like OΥ or OI; Dionysius says
that it had the sound of OΥ, or of the Roman *V*;
Priscian states that it was equivalent to the Latin
V; from which it is inferred that it was essentially
the same as the English *W*. Sometimes it was a
mere breathing; as, ἄμμες δ᾽ Ϝειρήναν.

The vowel Υ corresponds to *F*, that is, it bears
the same relation to it that the Latin *U* does to *V*,
or *I* to *J*. Its most ancient form V is essentially
the same as one of the forms of the Phœnician *Vav*.
On a coin belonging to Capua, we find KAΠϜ...
for KAΠΥ..., that is, Καπυανῶν. (*Eckhel, D. N.* 1,
p. 110.) In inscriptions belonging to the first three
centuries of the Christian era, Υ is sometimes rep-
resented by y, the same as the Latin y; as, *C. I. n.*
3150. 3155. Καπετωλίου, στεφανηφόρου, Μειδίου.

Herod. 4, 110. Τὰς δὲ Ἀμαζόνας καλέουσι οἱ Σκύθαι Οἰόρπατα·
δύναται δὲ τὸ ὄνομα τοῦτο κατὰ Ἑλλάδα γλῶσσαν ἀνδροκτόνοι· Οἰόρ
γὰρ καλέουσι τὸν ἄνδρα, τὸ δὲ πατά, κτείνειν. This οἰόρ is the
same as the Teutonic *wer*, and the Latin *vir*.

Dionys. Rom. Ant. 1, 20. Ἐλώδη, ἃ νῦν κατὰ τὸν ἀρχαῖον τῆς
διαλέκτου τρόπον Οὐέλια ὀνομάζεται. Σύνηθες γὰρ ἦν τοῖς ἀρχαίοις
Ἕλλησιν, ὡς τὰ πολλά, προτιθέναι τῶν ὀνομάτων ὁπόσων αἱ ἀρχαὶ ἀπὸ
φωνηέντων ἐγίνοντο τὴν ΟΥ συλλαβὴν ἑνὶ στοιχείωι γραφομένην.
Τοῦτο δ᾽ ἦν ὥσπερ Γάμμα διτταῖς ἐπὶ μίαν ὀρθὴν ἐπιζευγνύμενον ταῖς
πλαγίαις, ὡς Ϝελένη καὶ Ϝάναξ καὶ Ϝοῖκος καὶ Ϝανὴρ καὶ πολλὰ τοι-
αῦτα. The city here referred to is Ελέα, Υέλη, or Οὐελία, *Velia*.

Trypho, § 11.   Προστίθεται τὸ Δίγαμμα παρά τε Ἴωσι καὶ Αἰο-
λεῦσι καὶ Δωριεῦσι καὶ Λάκωσι καὶ Βοιωτοῖς.   Προστιθέασι δὲ καὶ τοῖς
ἀπὸ φωνηέντων ἀρχομένοις.   Ἅπαξ δὲ παρ᾽ Ἀλκαίωι τὸ ῥῆξις καὶ
ϝρῆξις εἴρηται.

B. A. p. 777.   Σύμβολον οὖν παρ᾽ αὐτοῖς [τοῖς Αἰολεῦσι] ἐστιν
[τὸ Δίγαμμα], ἐκφωνήσεις ἔχον τῆς ΟΙ καὶ ΟΥ διφθόγγου.   See also
above, § 15.

Priscian. 1, 5, *p.* 542, *ed. Putsch.*   F Aeolicum Digamma,
quod apud antiquissimos Latinorum eandem vim, quam apud
Aeoles habuit ; eum autem proprie sonum, quem nunc habet *F,*
significat *P* cum aspiratione : sicut etiam apud veteres Graecos
pro Φ *P* et *H.* . . . . . Postea vero in Latinis verbis placuit pro
P et *H, F* scribi, ... loco autem Digamma *Ϝ* pro conso-
nante, quod cognatione soni videbatur affinis esse Digamma ea
litera.

Id. 1, 4, *p.* 545.   *Ϝ* vero loco consonantis posita eandem
prorsus in omnibus vim habuit apud Latinos quam apud Aeoles
Digamma.   Unde a plerisque ei nomen hoc datur, quod apud
Aeoles habuit olim Digamma, id est *Vau,* ab ipsius voce pro-
fectum, teste Varrone et Didymo, qui id ei nomen esse osten-
dunt. . . . . . Adeo autem hoc verum est quod pro Digamma
Aeolico *F* ponitur *V :* quod sicut illi solebant accipere Digam-
ma modo pro consonante simplici, teste Astyage, qui diversis
hoc ostendit usibus, ut in hoc versu, Οἰόμενος ϝελέναν ἑλικώπιδα,
sic nos quoque pro consonante plerumque simplici habemus *V*
loco Digamma positum : ut, *At Venus haud animo nequicquam
exterrita mater.*   Est tamen quando iidem Aeoles inveniuntur
pro duplici quoque consonante Digamma posuisse, ut Νέστορα
δὲ ϝοῦ παιδός. . . . . .   Digamma *F* Aeoles est quando pro nihilo
in metris accipiebant, ut, Ἄμμες δ᾽ ϝειρήναν τὸ δέ τ᾽ ἄρ᾽ θέτο Μῶσα
λιγαία.

Id. 1, 8, *p.* 560.   Habebat autem haec *F* litera hunc sonum
quem nunc habet *V,* loco consonantis posita ; unde antiqui *af*
pro *ab* scribere solent : sed quia non potest Vau, id est Digam-
ma, in fine syllabae inveniri, *etc.*

The Digamma was very often changed into its
corresponding vowel Υ. This is generally the ori-
gin of the diphthongs αυ, ευ; also of ου, when it does
not arise from the lengthening of ο; as, δύο, duo,
two; γραῦς, ναῦς, κανάξαις, αὔξω, αὐξάνω, αὐάτα, αὐτός,
Ζεύς, εὔαδε, εὔϊδε, εὐάλωκε, βοῦς, βουῶν, βούεσσι.

In a few instances it was changed into Ο; as,
δοάν, Ὄαξος, Οἴτυλος, Οἰλεύς.

In many instances, it was attenuated into the
rough breathing; as, ἅλις, ἁνδάνω, ἔτος, ἴδιος, ἴσος.

Not unfrequently it was changed into Β, Γ, or Φ;
as, βείκατι, βιδεῖν, βειλάρχας, Βοινόβιος, Βαναξίβουλος;
ἀγρέω, ἄγρυπνος; Φέσπερος, φέννος.

The Digamma was probably never doubled; but
instead of this, its corresponding vowel Υ was pre-
fixed, and sometimes annexed, to it in the same
word; thus, ΒακεύϜαι, ΕὐϜάρα, ἀϜυτοῦ.

Words which originally began with two conso-
nants, the second of which was the Digamma, often
appear with one only; as, sweet, suavis, βαδύς,
ἁδύς, ἡδύς; σφέ, Ϝέ, ἕ, se; σϜύπνος (not used in
Greek), ὕπνος, somnus, ἄ-γρυπνος; swine, σῦς, ὗς,
sus.

Digammated words are found in inscriptions, on
coins, in Dionysius of Halicarnassus, in Trypho,
Apollonius the grammarian, Priscian, and He-
sychius. In the glossary of Hesychius, Γ is put
for Ϝ, perhaps because in some of the dialects the
Digamma was changed into Γ. When, however,

we compare Ϝάδων, ἐγϜηληθίωντι, Ϝέπος, Ϝελχάνος, Ϝέτος, Ϝίσος, of the inscriptions, with the corresponding words Γαδεῖν, Γηλιώμενοι, Γίπον, Γελχάνος, Γέτος, ΓισΓόν, in Hesychius, we cannot persuade ourselves that Hesychius, or rather his transcribers, did not mistake Ϝ for Γ.

Some words are found digammated only in Latin and other kindred languages; as, ἐννέα, novem, κληΐς, clavis, ἴς, vis, σκαιός, scaevas.

Here follows a list of digammated words : —

ἀ- privative, Latin ve- (in vecors, vesanus), seems to be digammated in the words Γάμμοροι, ἄμοροι, ΓαϜεργός, ἀεργός, Γαπελεῖν, ἀμελεῖν, found in Hesychius. Suidas has Γάμβορος for ἄμορος.

ἄγνυμι, to break. Hesych. βάξον aorist imperative for ἄξον ; Γακτός, τὸ βάγος ; μουκηρόβας for μουκηρόβαξ (like βάννας for ἄναξ), a compound of ἄγνυμι, which in Athenæus (2, p. 538) is written μουκηρόβατος (corrected μουκηρόβαγος or μουκηροβαγός). Hesiod. Op. 664, 691. κανάξαις, for the original καταϜάξαις, κατϜάξαις, καϜάξαις, after the analogy of κά-βασι for κατάβηθι.

ἀγός (ἄγω), οῦ, ὁ, a leader. Hesych. βάγος.

ἄγω, also ἄγω, Latin ago, to lead. Compare Latin vagor, vagabundus, veho, English wagon, wain, vagabond ; also βάγος in the preceding paragraph.

ἅλις, enough. Hesych. Γάλι.

ἁλίσκομαι, to be captured. Ahr. 1, § 5. εὐάλωκεν, perfect for ἑάλωκεν, originally ϜεϜάλωκεν.

ἄναξ, king. Dionys. Antiq. 1, 20. Ϝάναξ. A. H. n. 317. Ϝαναχσ...., the first part of some proper name beginning with ἄναξ. C. I. n. 1574. 2572. 2577. 1323. Γαναξίων (read Ϝαναξίων), Βαναξίβουλος, Εὐρυβάνασσα, proper names. Hesych. βάννας for ἄναξ, like μουκηρόβας for μουκηρόβαξ.

ἀνδάνω, to please, second aorist εὕαδε, for the original ἔϜαδε.

Hesych. Γανδάνειν, Γαδεῖν, and some derivatives, as Γάσσαν. *C. I. n.* 1574. Γάδων, which in Ulrichs's copy (see *Ahr.* 2, *p.* 516) is written Fάδων, a man's name, derived from ἀδεῖν. Compare γηθέω, Latin s u a v i s, g a u d e o, English s w e e t.

ἀνήρ, also ἁνήρ, *man. Dionys. Antiq.* 1, 20. Fανήρ.

Ἄρνων, ωνος, ὁ, *Arnon*, a man's name, derived from τοῦ ἀρνός. *C. I. n.* 1569. Fάρνων.

ἀνύω, also ἀνύτω, *to accomplish. Hesych.* Fαίνεται, ἀνύει.

Ἄξος, ου, ἡ, *Axos*, a city in Crete, written also Ὄαξος, in Scylax (*p.* 19) Πάξος. *C. I. n.* 3050. Fαύξιος, also, *Eckhel, D. N.* 2, *p.* 305. Fάξιος, *a native of Axos.* This word, according to Stephanus Byzantius, is derived from ἄγνυμι, *to break.*

ἀσκαρίζω, *to hop. Hesych.* βασκαρίζειν.

Ἄσκων, ωνος, ὁ, *Askon*, a man's name. *Ahr.* 1, *p.* 171. Fάσκων.

ἄστυ, *city. C. I. n.* 1520. Fαστυόχου; *ibid.* 20. Fασσ...., and *Eckhel, D. N.* 2, *p.* 196. Fαστ...., some compound of ἄστυ. *Ahr.* 2, *p.* 516. Fαστίνιος, Fαστυμειδόντιος, proper names, compounded of ἄστυ.

ἕ, se, *him, himself,* accusative of the pronoun ἵ. *Apoll. de Pronom. pp.* 106, 107. Fέ.

ἔαρ, ἦρ, Latin v e r, *the spring. Hesych.* Fέαρ, βηρ-ἄνθεμον, Τηρ-ἄνθεμον (read Γηρ-ἄνθεμον, or rather Fηρ-ἄνθεμον).

ἕδος (ἕζομαι), *seat. Hesych.* βέδος, explained πόλις, ἄγαλμα, στέμμα τι, ἱμάτιον γυναικεῖον.

ἔθος (ἔθω), *custom. Hesych.* βεσόν.

ἔθω, *to be accustomed. Hesych.* εὐέθωκεν, for the original FεFέθωκεν, from the root ΕΘΟ-. Compare Latin s u e s c o.

εἶδον, ἰδεῖν, Latin v i d e o, *to see. Etym. Gud.* βιδεῖν, ἰδεῖν. *Ahr.* 2, *p.* 578. εὔιδε, second aorist, for the original ἔFιδε. *Hesych.* Fοίδημι, for οἶδα. Compare English w i t, w i s e.

εἴκοσι, Latin v i g i n t i, *twenty. C. I. n.* 1511. 1569. 1575. Fίκατι, Doric and Bœotic ; ΤιΧατιΕτιες or ιΛατιΓετιες (read FικατιFέτιες, εἰκοσαετεῖς). *Tabul. Heracl.* Fίκατι or Fείκατι,

Ϝικατί-πεδον or Ϝεικατί-πεδον, Ϝικατίδειον or Ϝεικατίδειον. *Hesych.* βείκατι. But *C. I. n.* 2166. εἴκοσι, Æolic, without the Digamma.

εἴκω, *to yield, give way.* *Hesych.* Ϝίξαι, εἶξαι ; τὰ βεικηλά. Compare German schwach, weich, English weak.

εἰλέω (εἴλω), *to roll.* *Tabul. Heracl.* ἐγϜηληθίωντι, ἐξ-ειληθῶσι. *Hesych.* Ϝηλιώμενοι, Ϝηλουμένους, Doric for εἰλεόμενοι, εἰλουμένους.

εἴλη, see ἕλη.

εἴλημα (εἰλέω), *a covering.* *Hesych.* βέλημα.'

εἴλω, *to roll.* *Hesych.* Ϝήνεσθαι (read Ϝήλεσθαι or rather Ϝήλεσθαι), Doric for εἴλεσθαι. Compare ΕΛΥΩ, Latin volvo, English wallow, welter, German walzen.

εἶμα (ἕννυμι), *garment.* *Hesych.* τὰ Ϝέμματα, Æolic for εἵματα ; Ϝῆμα, Doric form.

εἰπεῖν, *to say.* *Hesych.* Ϝίπον, for εἶπον.

εἰρήνη (εἴρω), *peace.* *Priscian.* 1, 4, p. 545. Ϝειρήναν.

εἴρω, *to join*, Latin sero.

ἑκάς, *far.* *Hesych.* βεκάς, βείκας, βεκῶς.

ἔκηλος, εὔκηλος, *quiet.* *Hesych.* Ϝέκαλον.

ἑκυρός, Latin socer, German Schwäher, *son-in-law.*

ἑκών, *willing.* *Hesych.* Ϝεκαθά, explained ἑκοῦσα.

Ἐλάτεια, *Elatea.* *C. I. n.* 1569. Ϝελάτια, Ϝελατῆος, Bœotic forms.

ἐλεῖν, *to take*, hence the Epic Ϝέντο. *Hesych.* Ϝέννου, ἑλοῦ.

Ἑλένη, *Helen.* *Dionys. Ant.* 1, 20. Ϝελένη. *Priscian.* 1, 4, p. 545. Ϝελέναν.

ἕλη, or εἴλη, *the heat* or *light of the sun.* *Hesych.* Ϝέλαν, Doric accusative ; βέλα ; Ϝελοδυτία, ἡλιοδυσία, βελλάσεται, ἡλιωθήσεται. Compare σέλας, σελήνη, Latin sol.

ἑλίκη (ἑλίσσω), *twisting.* *Hesych.* Ϝελίκη.

ἑλίσσω, *to twirl.* *Hesych.* Ϝελλίξαι ; Ϝελλίζειν, explained γαργαρίζειν, gargle.

ἕλκω, *to pull.* Compare Latin vellico, sulcus?

ΕΛΛΩ, Latin vello, *to pull*, hence *Hesych.* Ϝελλαι, τίλαι, Æolic for εἶλαι.

ἐλπίς, or ἐλπίς, *hope.*   *Hesych.* Γέτις (read Γέλπις, or rather Ϝέλπις).

ἔλυτρον (εἴλω, ἐλυ-), *a covering.*   *Hesych.* Γέλουτρον.

Ελχάνος, an epithet of *Zeus.*   *Ahr.* 2, *p.* 554. Ϝελχάνος. *Hesych.* Γελχάνος.

ἕννυμι, *to clothe.*   *Hesych.* Γεστία, Γέστρα, Γεῖθρον, ἐστά, derivatives.   *Etym. Magn.* βέστον, or βέττον. Compare Latin vestio, vestis (ἐσθής), English vest.

ΕΝΝΩ, *to seat,* hence imperative Γέννου in Hesychius.

ἔνος, Latin annus, *year.*   *Hesych.* Γέννος, φέννος.

ἕξ, Latin sex, English six.   *Tab. Her.* Ϝέξ, Ϝέκτος, Ϝεξήκοντα, Ϝεξακάτιοι.

ἕπομαι, Latin sequor, *to follow.*   Compare English seek.

ἔπος (εἰπεῖν), *word.*   *C. I. n.* 11. Ϝέπος.   Compare Latin vox, English voice.

ἔργον (ΕΡΓΩ), German Werk, English work.   *C. I. n.* 11. Ϝάργον, Æolic form.

ἕρπω, Latin serpo, *to creep.*

ἔρρω, *to go to destruction.*   *Hesych.* Γέρρω, Γερητηρία, βέρρης, βερρεύει, βαρρεῖ.   *Etym. Magn.* βερηδεύει.   Compare Latin erro, verro.

ἕσπερος, ἑσπέρα, Latin vespera, *evening.*   *Sapph.* 45. Ϝέσπερε.

ἑστία, *hearth.*   Compare Latin Vesta, Ἑστία.

ἔτης (ἔθω), *a comrade, a private citizen.*   *C. I. n.* 11. Ϝέτας, Æolic form.

ἔτος, or ἔτος, *year.*   *C. I. n.* 11, 1569. Ϝέτεα, Ϝέτια. *Tabul. Heracl.* Ϝέτος.   *Hesych.* Γέτος, dative Γέτορι.   Compare Latin vetus, vetustus.

Εχίας, *Ekhias,* a proper name, derived from ἔχω, like Αγίας from ἄγω.   *A. H. n.* 327. Ϝεχίας.

ἥδομαι (ἀνδάνω), *to be pleased.*   *Hesych.* Γάδεται, Γάδεσθαι, βάδομαι.

ἦθος (ἔθος, ἔθω), *custom.*   *Hesych.* Γήθια, ἤθη.

ἡλικιώτης, *one of the same age, companion.*   *Hesych.* βαλικιώτας, Doric.

Ἦλις, Æolic and Doric Ἆλις, *Elis.* *C. I. n.* 11. Ϝαλείοις, Æolic for Ἠλείοις.

ἦλος, Latin v a l l u s, *nail, peg.* Hesych. Γάλλοι, Æolic for ἧλοι.

ἰδεῖν, see εἶδον.

ἴδιος, or ἴδιος, *own, proper.* *Tabul. Heracl.* Ϝίδιος, Ειδίαν (for Ϝιδίαν ?). Compare Latin v i d u u s ?

Ἰδρίας, ου, ὁ, *Idrias*, a man's name, connected with ἰδεῖν, ἴδρις. *C. I. n.* 1573. Νιδρίαο (for Ϝιδρίαο ?).

ἱέραξ, ἴρηξ, *hawk.* Hesych. βείρακες, ἱέρακες ; βειρακή, ἁρπα-κτική.

ἴλη, or εἴλη, *a troop of soldiers.* Hesych. βειλαρμόστας, ἰλαρ-μόστης ; βειλάρχας, ἰλάρχης. *Ahr.* 2, *p.* 516. Ειλαρχιόντων (read Ϝιλαρχιόντων ?).

ἵν, dative of the personal pronoun ἵ. Hesych. Γίν, σοί.

ἰξός, Latin v i s c u s, *birdlime.*

ἴον, Latin v i o l a, English v i o l e t. Hesych. Γία, ἴα.

ἴς, Latin v i s, *strength, force.*

ἴσᾱμι (ἰδεῖν, εἰδέναι), *to know.* Hesych. Γισάμεναι, infinitive.

ἴσος, or ἶσος, *equal.* *C. I. n.* 1562. 1563. Ϝισοτέλια, ἰσοτέ-λεια. Hesych. ΓισΓόν, ἴσον ; βίωρ, ἴσως. But *C. I. n.* 3640. ἴσως, Æolic, without the Digamma.

ἱστός, *loom.* Hesych. Γιστίαι, ἱστουργοί.

ἴστωρ, or ἵστωρ, (ἰδεῖν, εἰδέναι) *knower.* *Ahr.* 2, *p.* 516. Ειστορε (read Ϝίστορες ?).

ἰσχύς, *force.* Hesych. Γισχύν, βισχύν.

ἰτέα, *willow.* Hesych. Γιτέα. *Tarentianus Maurus de Syll.* 2, 658, *p.* 2397 P. βίτυν, ἴτυν. Compare οἰσύα ; also *C. I. n.* 1323. Οἴτυλος, Βείτυλος, in Ptolemy Βίτουλα ; also Latin v i t e x, English w i t h or w i t h y.

οἵ, s i b i, dative of the pronoun ἵ. *Apoll. de Pron.* pp. 106. 107. Ϝοῖ. Hesych. Γοῖ, αὑτῶι. *C. I. n.* 1565. Νοι (read Ϝοι ?).

οἶκος or οἶκος, οἰκία, *house.* *Dionys. Ant.* 1, 20. Ϝοῖκος. *C. I. n.* 4. 1563. 1564. 1562. Ϝοικία, Bœotic Ϝυκία ; *ibid. n.* 1565. Εοικία (read Ϝοικία) ; *ibid. n.* 19. πεδάϜοικοι, Æolic for

μέτοικοι. Compare Latin vicus. But *C. I. n.* 2166. οἰκήσοισι, Æolic, without the Digamma.

οἶνος, Latin vinum, English wine. *Hesych.* Γοῖνος, and some of its derivatives, as Γοινέες. *Hortus Adonidis, p.* 244. Εοινον (read Fοῖνον). *C. I. n.* 2576. Βοινόβιος, a man's name.

οἶτος, *misery. Hesych.* Γοῖτος.

ὄργανον (ἔργον, εργ-), *instrument, implement. Hesych.* Γέργανα, ὄργανα.

ὄρτυξ, *quail. Hesych.* Γόρτυξ.

ὅς, suus, *his,* possessive pronoun. *Priscian.* 1, 4, *p.* 545. Fοῦ παιδός. *Hesych.* Γωῖ, ἑαυτωῖ (?), ἰδίωι, καὶ σωῖ. *Apoll. de Pronom. p.* 136. Εον (read Fόν).

οὗ, sui, genitive of the pronoun *ĭ. Hesych.* Γίο, Bœotic for ἕο, οὗ. *Alcæus,* 6. Γέθεν (read Fέθεν), ἔθεν.

οὐλαμός (εἴλω), *a band of warriors. Hesych.* Γολαμός.

ὀχάνη, or ὄχανον, (ἔχω) *the handle of a shield. Hesych.* Γόλανα (read Γόχανα, or rather Fόχανα).

ῥάκος (ῥήγνυμι), rag. Æolic βράκος.

ῥήγνυμι, Latin frango, English break, German brechen. *Eustath. p.* 548. εὐρράγη, aorist passive for ἐρράγη, originally ἐFράγη ; and αὔρρηκτος for ἄρρηκτος, originally ἄFρηκτος. Compare English wreck.

ῥῆξις (ῥήγνυμι), *breaking. Trypho,* § 11. Fρῆξις.

ῥήτρα (ΡΕΩ, *to say), a covenant. C. I. n.* 11. Fράτρα, Æolic form.

ῥινός, *hide. Hesych.* Γρίνος.

ὠνέομαι, *to buy.* Compare the Latin veneo, venum, vendo.

ὠτειλή (οὐτάω), *a wound. Hesych.* Γατάλαι, ὠτειλαί.

In the following words, the Digamma occurs in the *middle.*

ἀάατος (ΑΑΩ), *inviolable. Hesych.* ἀάβακτος.

ἀείδω, *to sing. C. I. n.* 1583. αὐλαFυδός, κιθαραFυδός, κωμαFυδός, ραψαFυδός, τραγαFυδός, for the common αὐλωιδός, κιθαρωι-

δός, κωμωιδός, ῥαψωιδός, τραγωιδός, where the part -αϜυδός stands for -αοιδός, from ἀείδω. Hesych. ἀβηδόνα, ἀηδόνα ; ἀπαβοῖδορ, an adverb.

ἀέλιος, *sun.* Hesych. ἀβέλιος. Compare ἔλη, above.

Αἴας, *Ajax.* Eckhel, *D. N.* 4, *p.* 388. Αἴϝας.

αἰεί, *always.* C. I. *n.* 1. ἔχοι κλέϝος ἄπθιτον αἰϜεί, according to the best copies, *Ahr.* 2, *p.* 10. Compare Latin aevum, αἰών, connected with αἰεί.

ἀτάομαι (ἄτη, αὐάτα), *to be injured.* Hesych. ἀϜατᾶσθαι, ἀϜάτημαι.

Βακεύϝαι, a dative singular, *C. I. n.* 1639. In the *Antiquités Helléniques* (*n.* 331), the Digamma retains only the perpendicular line, and the word is accordingly written Βακενία by the editor.

βοῦς, Latin bos, bovis, *ox.* C. I. *n.* 1569. βουῶν, βούεσσι, Bœotic for βοῶν, βόεσσι.

γραῦς, *old woman.* Hesych. καραϔίδες, *old women.*

δάϊος, δήϊος, (δαίω) *burning.* Priscian. 6, *p.* 264. δάϝιον. Compare δάβελος, δαλός, in Hesychius.

Δᾶος, Davus, a proper name. Priscian. 6, *p.* 264. Δάϝος.

Δημοφῶν, *Demophon.* Priscian. *ibid.* Δημοφόϝων.

δήν, *long,* an adverb. B. A. *p.* 949. δοάν.

Διί, dative of Ζεύς. C. I. *n.* 29. ΔιϜί. Compare Latin divus, diva.

ἐάω, *to permit.* Hesych. ἔβασον, ἔασον.

ἐννέα, Latin novem, English nine.

Εὐάρα, a proper name. Eckhel, *D. N.* 2, *p.* 196. ΕυϜάρα.

Ἡραία, *Heræa,* a city in Arcadia. C. I. *n.* 11. ἩρϜαοίοις, dative plural from ἩρϜαοῖος, *a native of Heræa.*

κλείς, κληΐς, κληΐς, Latin clavis, *key.*

κλέος (κλέω), *fame.* C. I. *n.* 1 ; *Ahr.* 2, *p.* 10. κλέϝος. Compare Latin celeber, celebro.

λαιός, Latin laevus, English left. Compare λαίϐα, λαίφα, λαῖτα, λαιτά, *a shield,* in Hesychius.

Λαοκόων, *Laocoon.* Priscian. 6. *p.* 264. ΛαϜοκόϝων.

λευρός, λεῖος, Latin laevis, levis, *smooth*.

λούω, λόω, Latin lavo, *to bathe*.

ναῦς, Latin navis, *ship*.

νέος, Latin novus, English new.

νεῦρον, Latin nervus, English nerve.

ὄϊς, Latin ovis, *sheep*. *Priscian*. 6, *p*. 264. ὄϝις.

σάω, save. Compare Latin salvus, salveo, English safe.

σκαιός, Latin scaevus, *left, not right*.

ὕλη, Latin silva, *wood*.

ὠόν, Latin ovum, English egg. *Priscian*. 6, *p*. 264. ὠϝόν.
Hesych. ὤβεα, ὠά.

In the Epic and Lyric poets (Homer, Hesiod,
Alcæus, Sappho, Pindar, Alcman, Simonides), a
number of words, beginning with a vowel, have the
following peculiarities:

(a) A short vowel standing immediately before
them is commonly suffered to retain its place; as,
Od. 1, 4. ἄλγεα ὃν κατὰ θῦμόν. *Alc*. 7. ὑπὸ ἔργον.
Sapph. 2, 9. γλῶσσα ἔαγε. *Alcm*. 34. ἐγώνγα
ἄνασσα.

(b) The final syllable of the preceding word, if
short, is commonly made long, as if by position,
even when it stands in the thesis; as, *Od*. 1, 5.
ἀρνύμενος ἥν τε ψῡχήν.

(c) A final long vowel or diphthong, in the the-
sis, often remains unaltered before these words; as,
Od. 1, 89. μᾶλλον ἐποτρύνω, καὶ οἱ μένος.

As most of these words are found or implied in
the first of the preceding lists, nothing is more
natural than to suppose that these poets commonly
pronounced them with the Digamma. It is to be

observed, however, that, in our copies, N movable, Γ', or T' is often introduced before these words; as, *Od.* 1, 117. κτήμασιν οἷσιν ἀνάσσοι. *Hesiod. Op.* 432. ἕτερον Γ' ἄξαις, for ἕτερον ϝάξαις. *Alc.* 45. θέλω τί Τ' εἴπην, for τι ϝείπην. *Alcm.* 4. Τ' ἄνακτα for ϝάνακτα. Also, οὐκ or οὐχ is used before these words for οὐ; as, ἡ οὐχ ἅλις, for ἡ οὐ ϝάλις, in Homer.

When a digammated word is preceded by a short vowel in the arsis, *F* was probably changed into *Υ*, after the analogy of εὕαδε, καυάξαις; as, φίλε ἐκυρέ, φιλεΥεκυρε; ἄρα ἔρξαν, αραΥερξαν; ἀπὸ ἔθεν, αποΥεθεν.

The words to which these remarks apply are chiefly the following, with their compounds and derivatives : ἄγνυμι, ἅλις, Ἅλις, ἄναξ, ἀνδάνω, Ἀρνη, τοῦ ἀρνός, ἄστυ, ἕ, ἔαρ, ἔθω, εἶδον, εἴκοσι, εἴκω, εἴλω, εἰπεῖν, ἑκάς, ἕκαστος, ἑκυρός, ἑκών, Ἔλατος, ἑλίσσω, ἕλπω, ἕλωρ, ἔννυμι, ἔργω or ἔργον, ΕΡΓΩ to do, ἕσπερος, ἔτης, ἔτος, ἦνοψ, Ἰδομενεύς, Ἴλιον, ἴον, Ἶρις, Ἶρος, ἲς, ἶσος, ἰτέα, ἴτυς, οἷ, οἶκος, οἶνος, ὅς possessive, οὖ.

§ 22.

The prototype of Θ is the Phœnician *Tet*, which probably had the same relation to *Tav* that *Koph* had to *Kaph*. In the most ancient inscriptions this letter is always represented by Θ; as, *C. I. n.* 1. 10. ΑΠΘΙΤΟΝ, ἄφθιτον, ΛΙΘΟ, λίθου; *E. E. n.* 1—20. ΟΡΘΟΚΛΗΣ, Ὀρθοκλῆς, ΘΑΡΥΠΤΟΛΕΜΟΣ, Θαρυ-

πτόλεμος. The grammarians assert, that, before the introduction of the character Θ, the combination *TH* was employed. This orthography, however, has not yet been found in any inscription. As to *C. I. n.* 2057. *ΜΕΣΥΤΗΕΟΣ*, it is most probably badly copied; add to this the fact, that the inscription is not very ancient.

Before the introduction of the characters Φ and X, the Greeks used *ΠΗ* for Φ, and *ΚΗ* for X, *H* being equivalent to the rough breathing; as, *C. I. n.* 3. *ΕΚΠΗΑΝΤΟΙ*, Ἐκφάντωι, *ΑΜΕΝΠΗΕΣ*, ἀμεμφές, *ΓΡΟΠΗΟΝ*, γρόφων; *E. E. n.* 1 – 20. *ΠΗΕΙΔΙΠΠΙΔ....*, Φειδιππίδ[ας], *ΔΕΛΠΗΙΣ*, Δελφίς, *ΑΡΚΗΑΓΕΤΑΣ*, ἀρχαγέτας. The characters Φ and X, however, are found in some of the most ancient inscriptions; as, *C. I. n.* 1. 4. 10. 11. 1599. 1640. ἔχοι, τύχα, σφέλας, γράφεα, Αεσχρώνδας, Ἔφιππος.

Plutarch. Sympos. Probl. 2, 3, *p.* 738 *C.* Τὸ γὰρ Φῖ καὶ τὸ Χῖ τὸ μέν ἐστι Πῖ, τὸ δὲ Κάππα δασυνόμενον.

B. A. p. 780; *Villois. Anecd.* 2, *p.* 121. Ἄν ἤθελον γράψαι λέξιν ἔχουσαν τὴν ἐκφώνησιν τοῦ Θ, ἔγραφον ἀντὶ τοῦ Θ τὸ Τ, καὶ πρὸς τοῦτο ἐτίθεσαν τὸ παρ' αὐτοῖς σημεῖον τῆς δασείας, ἐνδεικνύμενοι ὅτι τοῦτο οὐκ ἔστι Τ ἀλλὰ Θ τῇ ἐκφωνήσει. Ἀντὶ δὲ τῆς ἐκφωνήσεως τοῦ Φ ἔγραφον τὸ Π, προστιθέντες, ὡς προείρηται, τὸ παρ' αὐτοῖς σημεῖον τῆς δασείας. Ἀντὶ δὲ τῆς τοῦ Χ ἐκφωνήσεως τὸ Κ ἔγραφον, τὸ σημεῖον τῆς δασείας προστιθέντες. . . . . . Πρὶν γὰρ ταῦτα ἐπινοηθῆναι τοῖς ἐναντίοις ἐχρῶντο, οἷον εἰ ἠθέλησαν Χ ποιῆσαι, ἐποίουν Κ καὶ Ε [write ⊢], εἰ δὲ Θ, ἐποίουν ΤΕ [write Τ⊢], εἰ δὲ Φ, πάλιν ὁμοίως Π καὶ δασεῖαν, ὡς νῦν Ῥωμαῖοι. In *Cramer's Anecdota, vol.* 4, *p.* 325, ⊢ is used for E.

Priscian. 1, 5, *p.* 542. Eum autem proprie sonum quem nunc habet *F*, significat *P* cum aspiratione : sicut etiam apud veteres Graecos pro Φ *P* et *H*. Unde nunc quoque in Graecis nominibus antiquam scripturam servamus pro Φ *P* et *H* ponentes, ut *Orpheus, Phaëthon.* Postea vero in Latinis verbis placuit pro *P* et *H, F* scribi, ut *Fama, filius, facio.* . . . . . Aspiratio ante vocales omnes poni potest, post consonantes vero quatuor tantummodo, more antiquo Graecorum, *C, T, P, R.*

Victorin. p. 2459, *ed. Putsch.* Graeci sequebantur sonum tantummodo literarum Θ Φ X ; priusquam a Simonide invenirentur, exprimebant juxta τ et juxta Π et K aspirationis notam *H* ponendo.

Diomed. 2, *p.* 417, *ed. Putsch.* *H* quoque interdum consonans, interdum aspirationis creditur nota. Haec si *C* mutae subjuncta fuerit, X notat Graecam ; si *P* praeposita fuerit, Φ significat. Item si *T* praeposita fuerit aspirationi, pro Θ ponitur Graeca.

§ **23.**

The prototype of Ζ is the Phœnician *Zain,* which, in the Septuagint, is represented by Ζ ; as, Ζαχαρίας, Ζοροβάβελ, Γάζα. This letter is found in some of the most ancient inscriptions ; as, *C. I. n.* 30. 165. Ζηνός, Πολύζηλος ; *E. E. n.* 52. Κλαζομένιοι ; see also *E. E. pp.* 21. 22.

The ancient grammarians call Ζ a double consonant, equivalent to ΣΔ, not because they regarded it as a mere abbreviation for ΣΔ, but because it generally made the preceding short syllable long by position, and because the Æolians and Dorians very often used ΣΔ where the Ionians employed Ζ ; as, φράζω, φράσδω, which implies a difference of

pronunciation as well as a different mode of spelling. This commutation does not take place at the beginning of a word; thus we find, *C. I. n.* 2167. Ζόννυξος, Æolic for Διώνῡσος. As to such forms as σδυγός, Σδεύς, they were most probably introduced by the grammarians as illustrations of the commutation of Z and ΣΔ. The Bœotians and Megarians often used ΔΔ, and the Tarentines ΣΣ, for Z, but only in the middle of a word, which, however, does not prove that Z had the sound of ΔΔ or ΣΣ. Had Z been sounded like ΣΔ, Dionysius and Quintilian would not have admired its beautiful sound, and the Roman grammarians would not have said that the Latin had no sound corresponding to it. As to its making position, this was owing to its strong vocal hissing.

Fourmont, a well-known forger of very ancient Greek inscriptions, taking it for granted that the Italian and German pronunciation of Z was the true Greek pronunciation, employed, in his *spurious* inscriptions, ΔΣ for Z. As to the inscription, *E. E. p.* 345. *SOTSOTOSAES*, found on an Agrigentine vase, and made to read Σώζου τοῦ Σαῆς, The vase *of Sozus the* son *of Saë*, it is nothing more than a string of Greek letters engraved on it by way of ornament, and may as well be read *SOT SOT O SAES*. Those who read Σώζου τοῦ Σαῆς suppose that this Sozus was a Lycian by birth, and consequently, according to the custom of his country,

the son of his mother and not of his father; for Λύκιοι τὰς γυναῖκας μᾶλλον ἢ τοὺς ἄνδρας τιμῶσι, καὶ καλοῦνται μητρόθεν. (*Nicol. Damascen. p. 275, ed. Coray.*)

Before the introduction of Ξ and Ψ, the Æolians and Dorians used ΚΣ for Ξ, and ΠΣ for Ψ; as, *C. I. n. 3.* ΔΕΚΣΑΙ, δέξαι; *E. E. n. 1 – 20.* ΡΕΚ-ΣΑΝΟΡ, Ρηξάνωρ, ΠΣΗΝ, Ψήν. The Bœotians, however, although a branch of the Æolic race, used ΧΣ for Ξ; as, *C. I. n. 25. 1639.* ΕΧΣ, ἐξ, ΔΕΧΣΟ-ΝΙ, Δέξωνι. The Athenians used ΧΣ for Ξ, and ΦΣ for Ψ; as, *C. I. n. 76. 145. 139. 160.* ΕΔΟΧ-ΣΕΝ, ἔδοξεν, ΧΣΥΝΕΛΕΧΣΑΜΕΝ, ξυνελέξαμεν, ΓΡΥΦΣ, γρύψ, ΑΝΕΓΡΑΦΣΑΝ, ἀνέγραψαν. The characters Ξ and Ψ are found in some of the most ancient inscriptions; as, *C. I. n. 37. 39.* δέξεται, Doric, Ἑρμησιάναξ, Ionic; see also *E. E. pp. 21. 22.*

Dionys. de Comp. 14. Διπλᾶ δὲ λέγουσιν αὐτὰ ἤτοι διὰ τὸ σύν-θετα εἶναι, τὸ μὲν Ζ διὰ τοῦ Σ καὶ Δ, τὸ δὲ Ξ διὰ τοῦ Κ καὶ Σ, τὸ δὲ Ψ διὰ τοῦ Π καὶ Σ, συμφθαρμένων ἀλλήλοις καὶ ἰδίαν φωνὴν λαμβα-νόντων· ἢ διὰ τὸ χώραν ἐπέχειν, δυοῖν γραμμάτων ἐν ταῖς συλλαβαῖς παραλαμβανόμενα.

B. A. p. 632. Διπλᾶ δὲ εἴρηται ὅτι ἓν ἕκαστον αὐτῶν ἐκ δύο συμφώνων σύγκειται, τὸ μὲν Ζ ἐκ τοῦ Σ καὶ Δ, τὸ δὲ Ξ ἐκ τοῦ Κ καὶ Σ, τὸ δὲ Ψ ἐκ τοῦ Π καὶ Σ.

Ibid. p. 780; Villois. Anecd. 2, p. 121. Ὅταν δὲ ἤθελον συγ-γράψαι λέξιν ἔχουσαν τὴν τοῦ Ζ ἐκφώνησιν, ἔγραφον τὸ Σ καὶ Δ ἀντὶ τοῦ Ζ, ὥσπερ καὶ νῦν εὑρίσκομεν παρὰ τοῖς Δωριεῦσιν. Ἀντὶ δὲ τοῦ Ξ, Κ καὶ Σ, ἀντὶ δὲ τοῦ Ψ, Π καὶ Σ.

Ibid. p. 815. Καὶ ἔτι λέγουσιν ὅτι οὐκ εἰσὶν ἐκ δύο συμφώνων τὰ

διπλᾶ, ἐπειδὴ ὁ Ὅμηρος τὸ Ζ οὐ κατ᾽ ἐπέκτασιν λαμβάνει, οἷον " Οἵ τε
Ζάκυνθον ἔνναιον," καὶ " ἄστυ Ζελείης." Ἄλλως τε εἰ συγχωροῦμεν
αὐτὰ δύναμιν ἔχειν δύο συμφώνων, ἐπειδὴ οἱ Αἰολεῖς κατὰ τὴν προφο-
ρὰν τοῦ ζυγός σδυγός γράφουσι καὶ κατὰ τὴν προφορὰν τοῦ ξίφος
κσίφος [read σκίφος ?], καὶ κατὰ τὴν προφορὰν τοῦ ψέλλιον
σπέλλιον, ἀλλ᾽ ὅμως οὐ δεῖ τὰ κατὰ διάλεκτον ἰδιάζοντα εἰς κοινὸν
παραλαμβάνειν.

Gregor. Corinth. Æol. 39, *pp.* 613. 661. Ἀντὶ δὲ τοῦ Ξ ΚΣ
προφέρουσι [οἱ Αἰολεῖς], ξένος κσένος, καὶ ἀντὶ τοῦ Ψ, ΠΣ, Πέ-
λοψ Πέλοπς.

Victorin. p. 2459. Ξ autem varie [exprimebant], nunc per
κ et Σ, nunc per Γ [read x] et Σ. Item Ψ nunc per ΒΣ [read
ΦΣ], nunc per ΠΣ.

Diomed. 2, *p.* 417. Sicut *P* et *S* simul positae Ψ Graecam
afferunt.

It has been asserted that the prototype of Ξ is
the Phœnician *Tsade,* and that Z and Ξ, when they
were adopted by the Greeks, exchanged names,
Ζῆτα being a modification of Τσαδή, and Ξῖ of Ζαίν;
also, that at first Ξ was not used, the Greeks, as
such, having always avoided the combinations ΤΣ,
ΔΣ, ΘΣ; and that, in process of time, it became
the representative of ΚΣ or ΧΣ. These suppo-
sitions, however, are contradicted by the fact, that
the most ancient forms of the Greek Ξ in no way
resemble the Phœnician *Tsade.* The name Ξῖ is
formed after the analogy of Πῖ, Φῖ, Χῖ, Ψῖ; as to
the name Ζῆτα, it is no more related to Τσαδή than
its neighbours Βῆτα, Δέλτα, Ἦτα, Θῆτα, Ιῶτα are,
all of which end in -τα. In the Septuagint, *Tsade*
is represented by Σ; as, Μελχισεδέκ, Σιών, Σαβαώθ.

In the Ionic alphabet, Ξ occupies the place of Σάμεχ, which corresponds to Σίγμα.

§ 24.

Κάππα corresponds to the Phœnician *Kaph*, Latin *C*, and Κόππα to *Koph*, Latin *Q*. The Greek *Q* was used by the Dorians, and was regularly followed by *O* or by a consonant and *O*; as, *C. I. n.* 7. 29. 31. 37. 166. ΠΑQΟΝ, Πάκων, QΟΡΙΝΘΟΘΕΝ, Κορινθόθεν, QΟΙΟΣ, Κοῖος, ΗΟΡQΟΝ, ὅρκον, ΛΥQΟ-ΔΟΡΚΑΣ, Λυκοδόρκας; *Eckhel, D. N.* 1, *pp.* 170. 242. ΣΤΡΑQΟΣΙΟΝ, Συρακουσίων, QΡΟΤΟΝ...., Κροτων....; *E. E. n.* 1–20. ΜΑΛΗQΟ...., Μαληκο....; *ibid. p.* 46. ΗΕQΤΟΡ, Ἕκτωρ. This orthography shows that the Dorians were fully aware of its Phœnician deep guttural sound (*kw*); but as they could not easily make the distinction between this letter and its kindred *K*, they used it only before the vowel-sound *O*, which readily coalesces with the guttural *Q*. The Romans, in order to preserve its guttural sound, invariably annexed a *U* to it, which vowel thus used merely indicated that *Q* was guttural; without this accompaniment, *Q* would not have differed from *C* or *K*. This being the case, such forms as, *C. I. n.* 32. QΕΙΡΙ-ΛΕΟ, ΕΘΕQΕΝ may justly be looked upon with suspicion.

Σίγμα and Σάν were two distinct letters, the former corresponding to *Samech*, and the latter to

Shin.   The original form of Σίγμα was ⟨, the
prototype of ς, σ, and of the Latin *s;* that of Σάν
was ⟨, Σ, or M. In the most ancient Æolic in-
scriptions, only Σίγμα is used; as, *C. I. n.* 11. 1599.
Σίγμα is also used in all the Attic inscriptions cut
before the eighty-sixth Olympiad (*B. C.* 432);
also, in the Delian inscription, written in the Ionic
dialect, *C. I. n.* 10.

In the most ancient Doric inscriptions, Σάν is
almost always used.   The Doric pronunciation of
this letter was much stronger than that of the Ionic
Σίγμα, and probably resembled somewhat that of
its prototype *Shin.* This strong sound is still to be
heard in many parts of continental Greece, for
which the more polite Phanariots would often ridi-
cule the Greeks of Epirus, Macedonia, and Thes-
saly.   The Pindaric expression, Σὰν κίβδηλον, *spu-
rious* or *impure San*, seems to have reference to
this sound, and not to that of the Æolic and Ionic
Σίγμα.

In process of time, the Æolians and Ionians re-
jected the character *S* and substituted Σ in its
place; hence, in inscriptions belonging to Ionia and
Æolis, in later Bœotic, and in Attic inscriptions cut
after the eighty-sixth Olympiad, only Σ with its
modifications is used.   The Ionians, after rejecting
the character *S*, Σίγμα, gave its name to its succes-
sor, Σ, Σάν. This explains the remark of Herodo-
tus, that the letter called Σίγμα by the Ionians was

called Σάν by the Dorians.   This confusion of Σάν
and Σίγμα was not uncommon even in Palestine ;
thus, the descendants of Ephraim could not pro-
nounce *SH*.

The Greek had no sound corresponding to *SH*;
the Seventy represent *Shin* usually by Σ ; as, Συμε-
ών, Σαμψών, Σαμουήλ ; sometimes by ΣΣ ; as, Ασ-
σούρ, the prototype of Ασσυρία.

Κόππα and Σάν were used also as *brands* on
horses, which, thus marked, were respectively
called Κοππατίαι or Κοππαφόραι, and Σαμφόραι or
Σαπφόραι.

Herod. 1, 139. Τὰ οὐνόματά σφι ἐόντα ὁμοῖα τοῖσι σώμασι καὶ
τῆι μεγαλοπρεπείηι τελευτῶσι πάντα ἐς τωὐτὸ γράμμα, τὸ Δωριέες μὲν
Σάν καλέουσι, Ἴωνες δὲ Σίγμα.

Dionys. de Comp. 14. Ἄχαρι δὲ καὶ ἀηδὲς τὸ Σ, καὶ εἰ πλεονά-
σειε σφόδρα λυπεῖ . . . . . τῶν γοῦν παλαιῶν σπανίως ἐχρῶντό τινες
αὐτῶι καὶ πεφυλαγμένως. Εἰσὶ δὲ οἱ ἀσίγμους ὠιδὰς ὅλας ἐποίουν ·
δηλοῖ δὲ τοῦτο Πίνδαρος ἐν οἷς φησι, " Πρὶν μὲν ἧριπε σχοινοτενῆ
φωνήεντα διθυράμβων καὶ τὸ Σὰν κίβδαλον."

Athen. 10, 81, *p.* 454. Νεοπτόλεμος δ' ὁ Παριανὸς, ἐν τῶι Περὶ
Ἐπιγραμμάτων, ἐν Χαλκηδόνι φησὶν ἐπὶ τοῦ Θρασυμάχου τοῦ σοφιστοῦ
μνήματος ἐπιγεγράφθαι τόδε τὸ ἐπίγραμμα ·

    Τοὔνομα Θῆτα Ρῶ Ἄλφα Σὰν Ὗ Μῦ Ἄλφα Χὶ Οὖ Σάν,
    Πατρὶς Χαλκηδών, ἡ δὲ τέχνη σοφίη.

Id. 11, 30, *p.* 467. Τὸ δὲ Σάν ἀντὶ τοῦ Σίγμα Δωρικῶς εἰρήκασιν.
Οἱ γὰρ μουσικοὶ, καθάπερ πολλάκις Ἀριστόξενός φησι, τὸ Σίγμα λέγειν
παρηιτοῦντο, διὰ τὸ σκληρόστομον εἶναι καὶ ἀνεπιτήδειον αὐλῶι. Καὶ
τοὺς ἵππους τοὺς τὸ Σ ἐγκεχαραγμένον ἔχοντας Σαμφόρας καλοῦσιν.

Schol. ad Aristoph. Nub. 23. Κοππατίας ἵππους ἐκάλουν
οἷς ἐγκεχάρακτο τὸ Κ στοιχεῖον · ὡς Σαμφόρας τοὺς ἐγκεχαραγμένους
τὸ Σ. Τὸ γὰρ Σ καὶ τὸ Ν χαρασσόμενον Σάν ἔλεγον. Αἱ δὲ χαράξεις

αὗται καὶ μέχρι τοῦ νῦν σώζονται ἐπὶ τοῖς ἵπποις. Συνεζευγμένου γὰρ τοῦ Κ καὶ Σ τὸ σχῆμα τοῦ ϛ ἀριθμοῦ δύναται νοεῖσθαι, οὗ προηγεῖται τὸ Κ. Καὶ παρὰ γραμματικοῖς οὕτω διδάσκεται καὶ καλεῖται Κόππα ἐννενήκοντα.

Schol. ad Arist. N. 122. Σαπφόραι δὲ οἱ Σίγμα ἔχοντες περὶ τὸν μηρόν.

Hesych. Κοππατίας, ἵππος κεκαυμένος, ἐντετυπωμένον ἔχων σημεῖον τὸ Κόππα, ὅ ἐστι ἀπεστραμμένον Ρ καὶ Σ. . . . . . It may be remarked here, that the Greek word for *brand*, that is, a mark made by burning with a hot iron, is καῦμα, found in a Bœotian inscription (*C. I. n.* 1569.)

Suidas. Κοππατίας ἵππους ἐκάλουν οἷς ἐγκεχάρακται τὸ Κ στοιχεῖον · ὡς Σαμφόρας τοὺς ἐγκεχαραγμένους τὸ Σ καὶ Ν χαρασσόμενον ἄλλοις. Σάν γὰρ ἐκείνους ἔλεγον. Αἱ δὲ χαράξεις αὗται ἔτι καὶ νῦν σώζονται ἐπὶ τοῖς ἵπποις. Συζευγνύμενον γὰρ τὸ Κ τωῖ Σ τὸ σχῆμα τοῦ ϟ ἀριθμοῦ κατανοεῖσθαι δίδωσιν, οὗ προηγεῖται τὸ Κ. Παρὰ γὰρ γραμματισταῖς οὕτω διδάσκεται, καὶ καλεῖται Κόππα ἐννενήκοντα.

Id. Σαμφόρας, εἶδος ἵππου ἐγκεχαραγμένου τὸ Σ σημεῖον. Οἱ δὲ Δωριεῖς τὸ Σ Σάν λέγουσι.

Judg. xii. 6. Μὴ Εφραθίτης εἶ; καὶ εἶπεν, Οὔ. Καὶ εἶπαν αὐτωῖ, Εἶπον δὴ στάχυς. Καὶ οὐ κατεύθυνε τοῦ λαλῆσαι οὕτως. The fact is, they asked him to say *Shiboleth* and he said *Siboleth.*

Quintil. 1, 4, *p.* 27. *Q,* cujus similis affectu specieque (nisi quod paullum a nostris obliquatur) *Koppa* apud Graecos, nunc tantum in numero manet.

§ **25.**

When the alphabetical numeral system was adopted by the later Greeks, the then obsolete letters *Δίγαμμα, Κόππα,* and *Σάν* were employed to denote 6, 90, and 900, respectively. But since the character *Σ,* the true *Σάν,* was at that time called *Σίγμα* and denoted 200, the grammarians

employed the Phœnician *Shin*, ꟿ, ᐱ, ᐃ, ⋋, to de-
note 900. The first of these figures is found in an
Egyptian papyrus (*E. E. p.* 352); the second and
fourth are found in the *Chronicon* of Eusebius; the
third is found in Theognostus (*C. A.* 2. 1, *p.* 150).
We observe here that the fourth character is evi-
dently a modification of the second, but is not
found in any Phœnician inscription.

Some modern scholars, perceiving that the last
of these four forms of *Shin* had the appearance of
C (one of the later forms of Σ) and Π united into
one form, *supposed* that its ancient name was Σὰν
Πῖ, Σάνπι, or Σαμπῖ, and that it corresponded to the
Hebrew *Tsade*; they *assumed*, also, that Σάν was
another name for Σίγμα. And because, in the He-
brew alphabet, *Tsade* stands next to Π, they *in-
ferred* that Σάνπι was so called because in the
original alphabet it stood next to Πῖ. As, however,
no ancient author uses this word, it became neces-
sary to confirm this *hypothesis* by *conjectural emen-
dation*. Now the Scholium on the twenty-third
line of the *Clouds* of Aristophanes, being unusually
unintelligible, offered a fine opportunity for critical
display; accordingly, it was made to read as fol-
lows: Κοππατίας ἵππους ἐκάλουν οἷς ἐγκεχάρακται τὸ
ϙ σημεῖον, ὡς Σαμφόρας τοὺς ἐγκεχαραγμένους τὸ ⋋.
Τὸ γὰρ C καὶ τὸ Π χαρασσόμενον Σαμπῖ ἔλεγον. Αἱ
δὲ χαράξεις αὗται καὶ μέχρι τοῦ νῦν σώζονται ἐπὶ τοῖς
ἵπποις. (*Aristoph. Nub.* 23, *ed. Bothe; Euseb.*

Chronic. Scaliger. Animadv. p. 116; *Corsin. Not. Graec. p.* xxv. *et seq.*) This *emendation* of course fully proves the existence of the word Σαμπῖ.

Beda de Indigitatione, as quoted by J. Scaliger, Euseb. Animadvers. p. 116. Graeci enim omnibus suis literis exprimunt numeros. Verum toto alphabeti sui charactere in numerorum figuras extenso, tres, qui plus sunt, numeros, notis propriis, quae ex alphabeto non sunt, depingunt. Prima est ς, quae dicitur *Episemon*, et est nota numeri VI. Secunda est q, quae vocatur *Kophe*, et valet in numero *XC*. Tertia est ৯ , quae dicitur *Enneacosia*, quia valet in numero *DCCCC*. Quia *ennea* Graece *novem* Latine, *enneneconda nonaginta, enneacosia nonningenta*, dicitur.

Favorinus, or *Phavorinus*. Ἀριθμός . . . . . τὸ δὲ Ω ὀκτακόσια ποιεῖ, καὶ ἀκολούθως ἐπάγεται χαρακτῆρα [various reading τὴν χαρακτῆρα] ἥτις ποιεῖ ἐννακόσια. The word ἡ χαρακτῆρα is modern.

REMARKS ON ORTHOGRAPHY.

§ **26.**

The diphthongs ᾳ, ῃ, ῳ were originally written *AI, HI, ΩI* ; that is, the *iota* now called *subscript* was written and pronounced like any other iota.

The Æolians and Dorians began to write *H* for *HI* in the third person singular of the subjunctive active, and aorist subjunctive passive, as early as the commencement of the fourth century before Christ (say *B. C.* 325); as, *C. I. n.* 1841. 1843. 1850. 2166. 2448. 3640. δόκη, πάσχη, ἐνδεύη, πάθη,

ἁρεθῇ, ἀναγραφῇ, ἀνατεθῇ. According to Gregorius Corinthius (*p.* 606), the Æolians wrote also Ω for ΩI in the dative singular of the second declension. (Compare the dative singular of the Latin second declension.)

The omission of this I became very common about the latter part of the first century before Christ (*B. C.* 75); thus, in inscriptions belonging to that century, ᾳ, ῃ, ῳ are very often written A, H, Ω; in those cut after the commencement of our era, and in manuscripts, it is generally omitted. The transcribers of the Byzantine period committed a number of errors with reference to this iota, some of which still remain uncorrected.

The early modern Greeks employed the orthography ᾳ, ῃ, ῳ, instead of the orginal αι, ηι, ωι, merely because they did not pronounce this I; which orthography gave rise to the expression ὑπογεγραμμέ-νον Ἰῶτα, *Iota subscriptum.* Herodian (in *Cramer's Anecdota*), Chœroboscus (*ibid.*), and Eustathius (*A. D.* 1150) use προσγράφειν, and Quintilian uses *adscribere*, with reference to it. In manuscripts written before the fourteenth century, this I, if written at all, is annexed to the preceding vowel; thus, αι, ηι, ωι. The expressions, δίφθογγοι κύριαι, *proper diphthongs*, and δίφθογγοι καταχρηστικαί, *improper diphthongs*, and ὑπογεγραμμένον Ἰῶτα, occur in the early modern Greek grammarians. The terms, κυρίως, καταχρηστικῶς, and ὑπογράφειν, as applied to

5 *

diphthongs, occur also in Draco (*pp.* 4. 9. *ed. Her-man.*); but the passages in which they are used could not have been written before the time of Eustathius.

Strab. 14, *p.* 959 (648). Πολλοὶ γὰρ χωρὶς τοῦ Ι γράφουσι τὰς δοτικὰς, καὶ ἐκβάλλουσί γε τὸ ἔθος φυσικὴν αἰτίαν οὐκ ἔχον.

Sext. adv. Gram. 1, 9. Τὴν γὰρ ὀρθογραφίαν φασὶν ἐν τρισὶ κεῖσθαι τρόποις, ποσότητι, ποιότητι, μερισμῷ. Ποσότητι μὲν οὖν ὅταν ζητῶμεν, εἰ ταῖς δοτικαῖς προσθετέον τὸ Ι.

Quintil. 1, 7. Sicut in Graecis accidit adjectione I literae quam non solum dativis casibus in parte ultima adscribunt, sed quibusdam etiam interponunt, ut in λῃστῇ, quia etymologia ex divisione inter syllabas facta desideret eam literam.

When two words were to be united, by *crasis*, into one, if the first ended in a diphthong, the second vowel (ι, υ) of that diphthong was dropped before the contraction was effected; as, *C. I. n.* 8. 29. 39. 1688. 2554. 3044. 3047. ἀδελφοί, οἱ ἀδελφοί ; κἀγώ, καὶ ἐγώ ; κἀπίστατον, καὶ ἐπίστατον ; τἀργεῖοι, τοὶ Αργεῖοι ; τὠπόλλωνι, τωῖ Ἀπόλλωνι ; κἠπί, καὶ ἐπί ; κῆς, καὶ εἰς ; κἄρτεμιν, καὶ Ἄρτεμιν ; τῆπάρῃι, τῆι ἐπά-ρῃι, τὠγῶνος, τοῦ ἀγῶνος ; κἠπαινέομεν, καὶ ἐπαινέομεν. It is observed further, that καί before αι, ει, ου, drop-ped the αι; as, *C. I. n.* 2554. 2321. 3019. καῖτις, καὶ αἴ τις ; κεῖκοσι, καὶ εἴκοσι ; κοὐκέτι, καὶ οὐκέτι. The Elean inscription (*C. I. n.* 11) has TOINTAYT, τωῖ 'νταῦτ', for τωῖ ἐνταῦθα, with the Ι remaining after the contraction. As to (*C. I. n.* 3588) KAIMON, καιμόν, καὶ ἐμόν, it seems to be an error of the stone-cutter ; the same inscription has ΚΑΦΥΨΟΥΣ, κἀφ'

ὕψους, καὶ ἀπὸ ὕψους, without the I. The I retains its place when it belongs to the *second* of the syllables to be contracted ; as, καὶ εἶτα, κεῖτα.

C. A. vol. 4, *p.* 343. Τὰ δὲ τέσσαρα εἴδη τὰ σύνθετα τῆς συναλοιφῆς εἰσὶ ταῦτα, ἔκθλιψις καὶ κρᾶσις, ἔκθλιψις καὶ συναίρεσις, κρᾶσις καὶ συναίρεσις, ἔκθλιψις καὶ κρᾶσις καὶ συναίρεσις. Ἔκθλιψις καὶ κρᾶσις, οἷον κ α ὶ ἐ γ ώ κ ἀ γ ώ. . . . . . Ἔκθλιψις δὲ καὶ συναίρεσις, οἷον ἐμοὶ ὑποδύνει ἐμοὐποδύνει. . . . . . Κρᾶσις δὲ καὶ συναίρεσις, οἷον ὁ α ἰ π ό λ ο ς ὠ ἰ π ό λ ο ς. . . . . . Ἔκθλιψις δέ, κρᾶσις, καὶ συναίρεσις, οἷον ο ἱ α ἰ π ό λ ο ι ὠ ἰ π ό λ ο ι.

The adverbial datives in *HI* retain the *I ;* as, *C. I. n.* 1841. 1843. 2483. 3053. ὅπηι, Doric ὅπαι. The adverb ᾐ, *where,* was by the grammarians written ᾗ when it meant *as.*

The traditional orthography of the ending -ηιφι of such Epic datives as βίηιφι, φαινομένηιφι, requires the diphthong *HI.*

Eustath. p. 173. Τὸ μὲν ᾐ ἀντὶ τοῦ ὅ π ο υ σὺν τῷ I γράφουσιν οἱ τεχνικοί, καθὰ καὶ τὸ π ῆ ἶ καὶ ὅ π η ι καὶ ἄ λ λ η ι, ὅ ἐστιν ἀ λ λ α χ ο ῦ. Τὸ δὲ ᾒ θ έ μ ι ς ἐστὶ δίχα προσγραφῆς τοῦ I τιθέασι.

Id. p. 1251. Ἄ λ λ η ι φ ε ύ γ ω, τουτέστιν ἀ λ λ α χ ο ῦ, ἐπιρρηματικὸν καὶ νῦν ὄν, ὅμως προσγεγραμμένον ἔχει τὸ I, ὡς ἀπὸ δοτικῆς γεγονὸς, καθὰ καὶ τὸ τ α ύ τ η ι, ἀντὶ τοῦ ο ὕ τ ω ς, καὶ τὸ ἑ τ έ ρ η ι φ ι παρ᾽ Ἡσιόδωι, ἀντὶ τοῦ ἑ τ έ ρ ω ς.·

C. A. 1, *p.* 360. Π α λ ά μ η ι φ ι ν [*Il.* 3, 338] προσγράφει τὸ I ἐκ παραδόσεως · ἔχει δὲ κανόνα · αἱ διὰ τῆς ΦΙ συλλαβῆς γινόμεναι ἐπεκτάσεις προσερχόμεναι ταῖς πτώσεσιν, εἰ μὲν φυλάττουσι τὴν αὐτὴν φωνὴν, καὶ τὴν αὐτὴν γραφὴν φυλάττουσι.

The adverbial datives in -ησι, -ασι, are written without the *I ;* as, *C. I. n.* 87. 158. Αθήνησι ; *E. E. p.* 111. Ἀγρυλῆσι, Ἀλωπεκῆσι ; *A. H. n.* 53. Ολυμπιᾶσι.

Even the dative plural of the first declension was sometimes written without this I; as, *C. I. n.* 71. 73 *c.* 137 – 140. αὐτῇσι, τῇσι, ταμίασι, for αὐτῇῖσι, τῇῖσι, ταμίαισι, and these for αὐταῖς, ταῖς, ταμίαις; *E. E. p.* 126. ἐπιστάτῃσι for ἐπιστάτῃῖσι, ἐπιστάταις.

The formula, Eφ' ῷ, *on condition that*, is, in inscriptions, written $E\Phi\Omega$; as, *C. I. n.* 93. 1704. But *Curtius, Anecd. Delph. n.* 4. ἐφ' ῷτε.

C. A. vol. 2. 1, *p.* 157. Τὰ εἰς ΣΙ ἐπιρρήματα εἴτε προπαροξύνοιτο εἴτε προπερισπῷτο εἴχει τὰ πρὸ τέλους εἴτε διὰ μακροῦ τοῦ Α, ἢ διὰ τοῦ Η, σπανίως δὲ καὶ διὰ τοῦ Ω, ὡς ἔχει τὸ Θρίωσιν· οἷον Ἀθήνησι, Θρίασι, θύρασι, Θήβησι.

According to Eustathius (*p.* 50), the Attic ending -ης of the nominative plural of nouns in -ευς is -ηις, with the diphthong *HI*. This orthography was suggested by such forms as ᾔδειν, ᾔκαζον, ᾔειν. But it will be recollected, that when the Attic uses ηι for ει, the original syllables were εῖ, which in the Ionic became ηϊ; as, Attic κληΐς, Ionic κληῒς, common κλείς, original κλεῒς, κλεϝις, Latin clavis; Νηρῆϊδος, Νηρηΐδος, Νηρεΐδος. Now the ending -ης comes from -εες after the analogy of the dual -η from -εε; consequently the orthography -ηις is contrary to all analogy. In an Attic inscription we find, *C. I. n.* 455. πλυνῆς, from πλυνεύς, which would settle the question, if it could be referred to the latter part of the second century before Christ (*B. C.* 175). As to such nominatives as (*A. H. n.* 132) ΜΥΛΑΣΕΣ, ΜΑΡΟΝΕΣ, they can be either Μυλασῆς, Μαρωνῆς,

or Μυλασεῖς, Μαρωνεῖς, for -ηῖς, in these inscriptions,
would have been written -ΕΙΣ; they most probably
stand for Μυλασῆς, Μαρωνῆς (from Μαρωνεύς, *a native
of Μαρώνεια*).

The aorist of verbs in -αίνω, -αίρω, ends in -ηνα
or -ανα, -ηρα or -αρα, without the I, because this
tense is formed from the simple root, and be-
cause, in inscriptions of the classical period, these
endings are written without the I; as, *C. I. n.* 175.
2374. 2347. 2953. 247. 1907. πημάνας, ἀνέφηνε, κα-
θηράντων, κατᾶραι, ἐπάρει, ἐπάρας, ἦρε, ἤρατο. The
perfect of αἴρω is ἦρκα, ἦρμαι; as, *C. I. n.* 2271.
3137. ἀπηρκώς, ἤρθω.

The second perfects δέδηα, μέμηνα, πέφηνα, σέση-
ρα, κέχηνα are written without the I, because they
come from the roots ΔΑ-, ΜΑΝ-, ΦΑΝ-, ΣΑΡ-,
ΧΑΝ-.

C. A. vol. 4, *p.* 190. Ἐὰν ὁ ἐνεστὼς τῇ ΑΙ διφθόγγωι παραλή-
γεται, τρέπει αὐτὴν ἐν τῶι μέσωι παρακειμένωι εἰς Η, οἷον φαίνω π έ-
φηνα, χαίνω κ έ χ η ν α, μαίνω ἐξ οὗ τὸ μαίνομαι καὶ μ έ μ η ν α.

The ending of the contracted infinitive of verbs
in -άω is, in ancient inscriptions, written -αν, -ην,
which shows that it is contracted from -αεν; as,
C. I. n. 2569. 2919. 2058. 3069. τιμᾶν, περιορᾶν,
κατασκευᾶν (future), ζῆν; *A. H. n.* 250. ἐᾶν twice.

C. A. 2. 1, *p.* 310. Πᾶν ἀπαρέμφατον δίφθογγον ἔχει κατὰ τὴν
τελευταίαν πλὴν τῆς πρώτης συζυγίας τῶν περισπωμένων· νοεῖν, χρυ-
σοῦν, τύπτειν, τύπτεσθαι· β ο ᾶ ν μέντοι καὶ γ ε λ ᾶ ν οὐκέτι.

The traditional orthography of the Epic ending

-ησι of the subjunctive active requires the diph-
thong HI before -σι ; as, εἴπησι, ὀτρύνησι.

Eustath. p. 1006.   Εἴπηισιν, ὀτρύνηισιν, ἐμπνεύσηισιν,
ἀποστρέψηισιν, οἷς ἐν τῆι παραληγούσηι τὸ Ι προσγέγραπται.

The traditional orthography of the second person
singular of φημί is φηίς, and not φής, which shows
that it is contracted from φάεις, after the Doric
manner.

Eustath. p. 1578.   Τὸ φηίς ἐν τῶι ἐνεστῶτι μὲν κατὰ παράδοσιν
ὀξύνεται καὶ σὺν τῶι Ι γράφεται.

C. A. 2. 1, *p.* 311 ; also *vol.* 1. 1, *p.* 432.   Οὐδὲν τῶν εἰς μι
ρημάτων ἐπὶ δευτέρου προσώπου ἔχει τὸ Ι · τίθημι τίθης, δίδωμι δίδως ·
πλὴν τοῦ φημί φηῖς [so accented].

Adjectives in -ωῖος are written with an *I*, be-
cause this ending is contracted from -ώιος ; as,
C. I. n. 2236. 3539. Κωῖος, μητρωῖος ; *A. H. n.* 22.
132. πατρωίης, Κωῖοι.

Neuters in -ωῖον, also, are written with an *I*, be-
cause this ending is contracted from -ώιον ; as, *C. I.
n.* ἡρωῖον.

C. A. vol. 2. 1, *pp.* 49. 286.   Τὰ διὰ τοῦ ωιος κτητικὰ διὰ τῆς
ΩΙ διφθόγγου γράφεται, οἷον Κωῖος, Μινωῖος, ἡρωῖος, ἀνδρωῖος,
ἀστρωῖος, πατρωῖος.

Zῶον, animal, was written with an *ΩI*; as, *C. I.
n.* 2448. 3539. ζωῖον, φυσί-ζωιος.   The diminutive
ζώδιον, also, was written with an *ΩI*; thus, *C. I.
n.* 155 ; *A. H. n.* 57.   ζωίδιον.

C. A. vol. 2. 1, *p.* 286.   Ζωῖον γίνεται παρὰ τὸ ζῆν, προσγράφε-
ται δὲ τὸ Ι.

Ibid. p. 216.   Ζωῖσον [read Ζωῖον], τὸ ΖΩ μέγα σὺν τῶι Ι,
τὸ Ο μικρὸν · ἀπὸ γὰρ τοῦ ζῶ ῥήματος γέγονεν.

Ibid. p. 121.   Ζωίδιον διὰ τῆς ΩΙ διφθόγγου.

Ερωιδιός, *heron*, with the diphthong ΩΙ, accord-
ing to the grammarians.

C. A. vol. 2. 1, *p.* 214.   Ερωιδιός, τὸ ΡΩ μέγα σὺν τωῖ Ι, καὶ
τὸ ΔΙ Ι ἡ παράδοσις, αἱ δὲ ἐτυμολογίαι διαφοροῦνται.

Κληίζω, with the diphthong ΗΙ, because it is
contracted from κληΐζω, which comes from κλεΐζω.
The contracted εὐ-κλεΐζω, with an ΕΙ, occurs in an
inscription (*C. I. n.* 175), which Boeckh unneces-
sarily changes into εὐ-κληΐζω.   The original root is
κλεϝ-, found in the derivative κλέϝος, which occurs
in the Crissæan inscription (*C. I. n.* 1), the first
line of which, according to the best copies, reads,
. . . . ἔχοι κλέϝος ἄπθιτον αἰϝεί.

Πρωῖρα, *prow*, with an ΩΙ, according to the an-
cient grammarians. (*C. A. vol.* 2. 1, *p.* 196.)

Σώζω, *save*, is, in inscriptions, written with an Ι;
thus, *C. I. n.* 2448. σωίζω; *Tab. Her.* κατε-σωίξαμες
or κατεσωίσαμες.   The original form was σοιζω,
formed from σόω, like χροΐζω from ΧΡΟ-, hence the
Doric ἀπέσοιξεν, in Hesychius.

Χρηίζω, *C. I. n.* 2483, with an ΗΙ, contracted
from χρηΐζω, which comes from the root ΧΡΑ-.   We
find, also, *C. I. n.* 2448. χρήζω without the Ι.

Ωόν, *egg*, was also written ωιόν, with an ΩΙ.
(*C. A. vol.* 2. 1, *p.* 281.)   In a manuscript of the
Anacreontic odes, it is accented ωῖον.   This orthog-
raphy and accentuation were suggested by the form
ὤϊον.   The original form of this word was ὠϝόν,
Latin **ovum**, English **egg**; hence ὤβεον, ὤεον, ὤϊον.

D:oth.

§ **27.**

The early Bœotians used *AE, OE,* for *AI, OI* ;
as, *C. I. n.* 1599. 1647. Αἐσχρώνδας for Αἰσχρώνδας,
Aeschrondas ; Πλαύχαε for Πλαύχαι, *Plauchae*, a
dative ; Διωνύσοε for Διωνύσοι, dative of Διώνυσος.

κῤιλ̓

§ **28.**

In order to indicate the original sound of Υ (that
of *oo* in *moon* or *book*), the Bœotians prefixed an *O*
to this letter ; so that, in their dialect, ΟΥ is long or
short according as the original Υ was long or short ;
thus, in οὔδωρ, σούν, κούνες, it is short, like *oo* in *book* ;
in οὔλη, ἀσουλία, long, like *oo* in *moon*.   It is evi-
dent, therefore, that *O* in the Bœotic diphthong ΟΥ
is a mere orthographical mark.

B. A. p. 779.   Δέον δέ ἐστι ζητῆσαι, εἰ ἄρα τὸ Ο προτιθέμενον
παρὰ Βοιωτοῖς τοῦ Υ δύναμιν ἔχει στοιχείου.   Καὶ ἔστιν εἰπεῖν ὅτι οὐκ
ἔχει δύναμιν στοιχείου, ἀλλὰ φθόγγος μόνον ἐστίν.   Ὅτι γὰρ οὐκ ἔχει
δύναμιν στοιχείου δῆλον, εἴγε προσερχομένου τοῦ Υ τὸν αὐτὸν χρόνον
φυλάττει.   Καὶ γὰρ ὥσπερ τὸ κύνες συνεσταλμένον ἔχει τὸ Υ, οὕτω
καὶ τὸ κούνες συνεσταλμένην ἔχει τὴν κου- συλλαβήν.

Eustath. ad Il. 1, 10.   Νόσος νοῦσος κατὰ τοὺς Ἴωνας μηκύνον-
τας τὸ Ο τῇ προσλήψει τοῦ Υ, οὗπερ ἀνάπαλιν οἱ Βοιωτοὶ ποιοῦσι
κατὰ τὴν Ἡρακλείδου παράδοσιν προστιθέντες αὐτοὶ τῷ Υ διχρόνῳ τὸ
μικρὸν Ο · καὶ βραχυνομένου μέν φησι βραχύνοντες, μηκυνομένου δὲ
μηκύνοντες, τὸ ὕλη οὔλη λέγοντες καὶ τὸ ὕδωρ οὔδωρ.

Priscian. 1, 6, 36, *p.* 554, *ed. Putsch.*   Illi [Aeoles] enim
θουγάτηρ pro θυγάτηρ, ΟΥ corripientes, vel magis Υ sono *U* soliti
sunt pronuntiare, ideoque ascribunt Ο non ut diphthongum faci-
ant, sed ut sonum Υ Aeolicum ostendant. . . . . . Quod nos se-

cuti, *U* modo correptum modo productum habemus, quamvis videatur ΟΥ diphthongi sonum habere.

By *Aeoles*, Priscian here means the Bœotians, who were a branch of the Æolic tribe.

§ **29.**

About the commencement of the fifth century before Christ (*B. C.* 425), *I* long began to be represented by the diphthong *EI*, in which case *E* was a mere orthographical mark ; thus, in inscriptions cut before the time of Euclides (*B. C.* 403), we find, *A. H. n.* 42. 115. 123. 308. Διειτρεφοῦς, Τειθράσιος, Τεισίμαχος, Τείσανδρος : in an inscription referred to the ninety-sixth Olympiad (*B. C.* 392), we find, *C. I. n.* 150. σύμμεικτον ; in another, referred to the hundredth Olympiad (*B. C.* 376), *C. I. n.* 1688. ἀποτείσηι ; in another, referred to the third century before Christ (*B. C.* 225), *C. I. n.* 2556. ἀποτεισάτω.   As to (*C. I. n.* 170) Ποτείδαια, referred to the commencement of the fifth century before Christ (say *B. C.* 430), it is more than probable that it is the original orthography of Ποτίδαια, and may be compared with (*C. I. n.* 1430) Ποσείδαια, also with Ποσειδωνία, Ποτειδάν, Ποσειδῶν. After the middle of the second century before Christ, this orthography became very common ; as, *C. I. n.* 186. 547. 1053. 2737. 386. Εἰσίδοτος, Εἰσίδωρος, καλλινείκου, ὑμεῖν, τειμῆς, πολείτης, Ἐλευσεῖνι.   During the first three centuries of our era, *EI* was often used

even for *I short ;* as, *C. I. n.* 353. 254. Τεἶτος,
γυμνασειαρχήσας.

On the other hand, during the last-mentioned
period (*A. D.* 1 – 300), *I* was often put for *EI*,
because this diphthong at that time was pro-
nounced like *I ;* as, *C. I. n.* 294. 2715. Στιριεύς, ἔχι,
λιτανεύϊν, ἶς.

Sext. adv. Gram. 1, 9.   Τὴν γὰρ ὀρθογραφίαν φασὶν ἐν τρισὶ
κεῖσθαι τρόποις, ποσότητι, ποιότητι, μερισμῶι.   Ποσότητι μὲν οὖν ὅταν
ζητῶμεν εἰς ταῖς δοτικαῖς προσθετέον τὸ I · καὶ εὐχάλινον καὶ εὐώ-
δινας τῶι I μόνον γραπτέον ἢ τῆι EI.

Quintil. 1, 7.   Diutius duravit ut *E, I,* jugendis eadem ra-
tione qua Graeci EI uterentur . . . . . quod quidem cum super-
vacuum est, quia *I* tam longae quam brevis naturam habet,
tum incommodum aliquando.

Gell. 19, 14.   Graecos non tantae inscitiae arcesso qui OY
ex O et Υ scripserunt, quantae qui EI ex E et I : illud enim
inopia fecerunt ; hoc nulla re subacti.

This refers to such forms as οὔλη, ἀσουλία, κούνες, οὔδωρ,
ἀποτεῖσαι, ὑμεῖν.

Priscian. 1, 9.   *I* quoque apud antiquos post *E* ponebatur
et *EI* diphthongum faciebat, quam pro omni *I* longa scribebant
more antiquo Graecorum.

§ **30.**

In inscriptions belonging to the first three centu-
ries of our era, *E* is often put for *AI*, which merely
shows that the stone-cutter often spelled as he pro-
nounced ; as, *C. I. n.* 628. 1051. 1066. 1067.
῞Ηφεστος, κέκρυπτε, δόξες, μυρίες.

ϊ,ρ ᵗᵏ·

§ **31.**

According to the ancient grammarians, ϒΙ cannot stand before a consonant or at the end of a word ; thus, they write λελῦτο, πήγνῦτο, δαινῦτο or δαίνυτο, ἐκδῦμεν, for the analogical λελυῖτο, πηγνυῖτο, δαινυῖτο, ἐκδύιμεν : ὕδιον, μύδιον, ἰχθύδιον, for υἵδιον, μυΐδιον, ἰχθυΐδιον. The Æolic dialect, however, has τυῖδε, μέσυι, ἄλλυι, τούτυι, ἀτέρυι, πήλυι.

Eustath. pp. 938. 1047. 1224. Μηδέποτε μετὰ τὴν ϒΙ δίφθογγον εὑρίσκεσθαι σύμφωνον.

Cramer's Anecd. vol. 2. 1, *p.* 121. Μῦς μυός μυΐδιον, καὶ ἐν συγκοπῇ τοῦ Ι μύδιον· τοῦ γὰρ ϒ καὶ Ι εἰς τὴν ϒΙ δίφθογγον συναιρεθῆναι μὴ δυναμένοις διὰ τὸ μηδέποτε τὴν ΟΙ [read ϒΙ] δίφθογγον ἐπὶ τέλους λέξεως μήτε μετὰ συμφώνου εὑρίσκεσθαι, ὡς εἴρηται, ἐξέπεσε τὸ Ι καὶ ἔμεινε μόνον τὸ ϒ.

The ending of the optative active of verbs in -υμι is written without the characteristic *I ;* thus, -ῦην. According to the grammarians, the *I* is omitted in the active merely because it is necessarily dropped in the passive ending -ῦμην. The diphthong ϒΙ, however, is changed into ϒ long, also, in ὑός for υἱός, and in the perfect active participle feminine, as, παρειληφῦα (*Boeckh's Athen. Nav. p.* 540) ; and the characteristic *I* is dropped, also, in the Æolic forms λαχόην, σύνεαν, for λαχοίην, συνείεν.

Bekker's Anecd. p. 1292. Ζευγνύην γὰρ καὶ ὀμνύην χωρὶς τοῦ Ι. Καὶ λέγει ὁ Ἀπολλώνιος ταύτην τὴν ἀπολογίαν ὅτι τὸ ζευγνύ-ην καὶ τὸ πηγνύην καὶ τὸ ὀμνύην προσθέσει τοῦ Μ παθητικὸς γίνε-ται, οἷον ζευγνύμην, πηγνύμην, ὀμνύμην. Εἰ εἶχον οὖν τὸ Ι

κατὰ τὴν παραλήγουσαν, ἤμελλον ἀποβάλλειν αὐτὸ ἐν τοῖς παθητικοῖς, ἐπειδὴ μετὰ τὴν ΥΙ δίφθογγον σύμφωνον οὐχ εὑρίσκεται ἐπιφερόμενον, οἷον ἄρπυια, μυῖα, υἱός. Ὁ οὖν εἶχον ἀποβάλλειν ἐν τοῖς παθητικοῖς, προαπέβαλλον ἐν τοῖς ἐνεργητικοῖς.

§ 32.

The diphthong ΩΥ owes its existence entirely to crasis; as, ὁ αὐτός, ωὑτός; τοῦ αὐτοῦ, τωὑτοῦ; τὸ αὐτό, τωὑτό; ὦ Εὐριπίδη, ὠὑριπίδη. As to ωυ in the Ionic words εμεωυτου, σεωυτου, εωυτου, θωυμα, and τρωυμα, for ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, θαῦμα, τραῦμα, they, according to tradition, constitute two syllables, ωϋ; thus, ἐμεωϋτοῦ, σεωϋτοῦ, ἑωϋτοῦ, θώϋμα, τρώϋμα; and the analogy of such Ionic forms as βασιληίη, σημήϊον, κληΐς, ἠΰς, ἠΰτε, γρηΰς, Μηΐων, seems to add to the weight of the traditional orthography.

Eustath. p. 563. Εν δὲ τωῖ ωὑτὸς ἀνήρ, ἤγουν ὁ αὐτός, ἰστέον ὅτι ἡ ΩΥ δίφθογγος ἐν μιᾷ μὲν λέξει κατὰ διάλυσιν προάγεται διεξοδικῶς, οἷον θωϋμάσιος ὁ θαυμάσιος, καὶ ἑωϋτοῦ ἀντὶ τοῦ ἑαυτοῦ· ἐν δὲ δυσὶ λέξεσι κέκραται τωῖ λόγωι τῆς συναιρέσεως.

§ 33.

Many words which now appear without the rough breathing were once pronounced and written with it; as, *C. I. n.* 8. 71. 139. 170. 451. Αἴσωπος, ἀκούσια, ἔχω, ἐλπίς, Ἰσθμοῖ; *E. E. p.* 111. Ἀβδηρῖται, Ἀγρυλῆθεν, Ἀγρυλῆσι, Ἀλωπεκῆσι, ἄγαλμα; *A. H. n.* 56. 57. 58. οἰκῶν, ἰκριώσασι, ἰκριώματα, ἐκ, ἐργαζομένοις, ἐνκαύταις, ἐπί, ἐπιστυλίου, ἐντός, ὀπισθοφανῆ, ἄγου-

τα, ἔχοντα, ἄνδρα, ἐπικρούοντα, ἀνάλωμα, Ἴασος, ὠνή-
ματα, ἐωνήθησαν, ἀπό, ἐς, ἐπιεικής ; *Tab. Her.* ἄρνησις,
ἀκροσκιρίαι, ἐννέα, ἐνενήκοντα, ἴσος (also ἴσος), ὀκτώ,
ὀκτάπεδον, ὀγδοήκοντα, ὀκτακατίων. So ἴδιος, ἔτος, ἐνι-
αυτός, ἴσος, implied in the expressions, *C. I. n.* 2339.
2335. 2347 c. 2448. 3137. καθ᾽ ἰδίαν, καθ᾽ ἔτος, καθ᾽
ἐνιαυτόν, ἐφ᾽ ἴσηι. So also ἔσταλκα, ἐλπίζω, implied
in the compounds, *C. I. n.* 2852, ἀφέσταλκα ; *Gru-
ter, Corp. Inscr. p.* LXXI. ἀφηλπισμένωι. On the
other hand, words beginning with the rough
breathing were often pronounced and written
without it ; as, *C. I. n.* 73 c. 76. 77. 147. 170.
Εστιαίας, ὁσιον, Ελληνοταμίαις, εκάστωι, ἁ, οι, η, αἱς,
ὁσα, εκατόμβην, ημέραι, ἑτερον, εβδόμηι, ἑκτηι, ενδεκάτηι ;
E. E. p. 111. ἁρμα, εισaτηκότα ; *Tab. Her.* ὁρος, ορι-
σταί, ορίζοντα. So *A. H. n.* 56. δωδεκημέρου for δω-
δεχημέρου.

Gell. 2, 3. *H* literam sive illam spiritum magis quam lite-
ram dici oportet, inserebant eam veteres nostri plerique vocibus
verborum firmandis roborandisque, ut sonus earum esset vi-
ridior vegetiorque. Atque id videntur fecisse studio et exem-
plo linguae Atticae. Satis enim notum est Atticos ἰχθύν, ἵρον,
multa itidem alia, citra morem gentium Graeciae ceterarum,
inspirantis primae literae dixisse.

When a smooth mute came in contact with the
rough breathing at the beginning of a word, it was
changed into its corresponding rough mute, and the
rough breathing disappeared ; as, *C. I. n.* 73 c, *B.*
76. ΚΑΘΟΤΙ, καθ᾽ ὁτι, ΚΑΘΕΚΑΣΤΟΝ, καθ᾽ ἑκαστον ;
Tab. Her. ΑΦΕΚΑΤΟΜΠΕΔΩ, ἀφ᾽ εκατομπέδω. In

order, however, not to disturb the usual orthography of the second word, the Byzantine grammarians suffered the rough breathing to retain its place.

The rough breathing is never found in connection with P in any inscription; thus, in inscriptions in which H represents the rough breathing, we find, *C. I. n.* 74. 138. 141. 160. 167. Ῥηγίνοις, ἀπορραίνονται, ἀπορραντήριον, ἀρραβδώτους, Πύρρος; *Tab. Her.* ἐρρηγείας, ἀρρήκτω. The orthography ῥ, ῥῥ, as also θῥ, φῥ, χῥ, τῥ, πῥ, κῥ, was introduced by the Alexandrian grammarians; in our editions, the orthography θῥ, φῥ, χῥ, τῥ, πῥ, κῥ is not used; and in some of the latest editions, the original orthography ρρ is employed. According to Priscian, the breathing was originally placed *after* the ρ; thus, ρⱶ, ρ⊣.

Sext. adv. Gramm. 1, 5. Μόνον δὲ φασὶ τὸ P ἐπιδέχεσθαι ἑκάτερον δασύτητα καὶ ψιλότητα.

B. A. 693. Ἐπὶ συμφώνου τίθεται ἑνὸς μόνου τοῦ P ἡ δασεῖα καὶ ἡ ψιλή. Ἐπὶ μὲν τοῦ ῥώμη καὶ ῥέω τίθεται ἡ δασεῖα · ἐπὶ δὲ τοῦ ῥάρος, ὃ σημαίνει τὸ βρέφος κατὰ τοὺς Αἰολεῖς, ἡ ψιλή, ... ὅτι ἡ Αἰολὶς γλῶττα τὸ ψιλοῦν φιλεῖ. . . . . . Τοῦτο δὲ τὸ P οὐ μόνον κατ᾽ ἀρχὰς ψιλοῦται καὶ δασύνεται, ἀλλὰ κατὰ τὸ μέσον, οἷον τὸ ἔῤῥαπτον · τὸ μὲν γὰρ πρῶτον ψιλοῦται, τὸ δὲ δεύτερον δασύνεται. . . . . . Οἱ δὲ ἀρχαῖοι γραμματικοὶ τὸ μὲν μετὰ ψιλοῦ εὑρισκόμενον P ἐψίλουν, τὸ δὲ μετὰ δασέος ἐδάσυνον · οἷον τὸ Ατρεύς καί κάπρος ἐψίλουν, τὸ δὲ χρόνος, ἀφρός, θρόνος, ἐδάσυνον.

Priscian. 1, 5, *p.* 542. Aspiratio ante vocales omnes poni potest, post consonantes vero quatuor tantummodo, more antiquo Graecorum, *C, T, P, R.*

The rough breathing was used also in the middle of words ; as, *C. I. n.* 26. 160. ἐνόδια, τριήμιποδίους ; *Tab. Her.* τριήμίγυον, ἀνελόμενος, παρέξοντι, συνέρξοντι, πενταέτηρίς, ἀνέῶσθαι. So also ποιῆάι, μῶά, βουῶά, Doric for ποιῆσαι, μῶσα, βουσόα ; ταῶς, Attic for ταώς.

According to most ancient grammarians, the rough breathing should not be used in the middle of a compound *proper name* ; as, Εὐρύαλος, Φίλιππος, not Εὐρύάλος, Φίλίππος.

In the form ἐφιορκέω (*C. I. n.* 3137) for ἐπιορκέω, the breathing of ὅρκος changes π into φ.

Athen. 9, 57, *p.* 397 E. Ταῶς δὲ λέγουσιν Αθηναῖοι, ὥς φησι Τρύφων, τὴν τελευταίαν συλλαβὴν περισπῶντες καὶ δασύνοντες. . . . . . Ἀμήχανον δὲ παρ' Ἀττικοῖς καὶ Ἴωσιν ἐν τοῖς ὑπὲρ μίαν συλλαβὴν ὀνόμασι τὴν τελευτῶσαν ἀπὸ φωνήεντος ἀρχομένην δασύνεσθαι. . . . . . Παραλόγως δὲ οἱ Ἀττικοὶ καὶ δασύνουσι καὶ περισπῶσι. The fact is, ταώς was originally ταϜώς, hence ταϜως ; compare Latin pavo, Romaic παγώνι.

Galen. 5, *p.* 457, *ed. Basil.* Τὴν δευτέραν συλλαβὴν τοῦ στενυγρῶσαι ψιλοῦντες, οὐ δασύνοντες, ἀναγνωστέον ἐστί· οὐ γὰρ ἔγκειται τὸ ὑγρός ἐν τῆι λέξει καθάπερ ἄν τις οἰηθείη.

Etymol. Magn. Εὔιος. . . . . . Οἱ Ἀργεῖοι καὶ Λάκωνες καὶ Παμφύλιοι καὶ Ερετριεῖς καὶ Ὠρόπιοι ἔνδειαν τοῦ Σ ποιοῦντες δασεῖαν χαράττουσι τοῖς ἐπιφερομένοις φωνήεσιν, ὡς ἐπὶ τοῦ ποιῆσαι ποιῆάι, καὶ βουσόα βουῶά, καὶ μωσικά μωϊκά.

Schol. Venet. ad Il. 1, 8. Ξυνέηκε, δασύνεται τὸ ξυνέηκεν.

Ibid. ad Il. 15, 705. Καλης ὠκυαλου . . . . . ἡ δὲ ἁλός γενικὴ ἐν τῆι συνθέσει ἐπὶ μὲν κυρίων ψιλὸν ἀποφέρεται τὸ πνεῦμα, Ευρύαλος, Ἀμφίαλος, Ἀστύαλος, ἐπὶ δὲ ἐπιθετικῶν τὸ ἴδιον τηρεῖ πνεῦμα. . . . . . Φίλιππος μὲν τῆς μέσης δασυνομένης τὸ προσηγορι-

κόν. . . . . Φίλιππος δὲ ψιλῶς ὁ Μακεδών· καὶ ὠκύαλος μὲν δασέως
ἡ ναῦς, ψιλῶς δὲ ὁ ἀνήρ.   Ἐναντίως δὲ ὁ Ἡρωδιανός.

  Ibid. ad Il. 24, 235.   Ἐ ξ έ σ ί η ν.   Ἀρίσταρχος δασύνει τὴν δευ-
τέραν συλλαβήν· παρὰ γὰρ τὸ ἵημι φησὶ ἐγένετο.

  B. Λ. p. 693.   Οὐ γὰρ ἁπλῶς τὰ φωνήεντα ἢ ψιλοῦται ἢ δασύ-
νεται, ἀλλ' ὅτε κατ' ἀρχὰς τῶν λέξεων τίθενται.   The author of this
scholium merely shows his ignorance.

  Eustath. p. 150.   Ὅτι δὲ παρὰ τοῖς ἀρχαίοις οὐ μόνον τὰ ἀρκτικὰ
τῶν λέξεων φωνήεντα ἐπνευμάτιζον, ἀλλὰ καὶ τὰ διὰ μέσου ἐν ταῖς
συλλαβαῖς, ὡμολόγηται ὑπὸ τῶν ἀντιγράφων.

  Id. p. 324.   Οἱ ἀρχαῖοι καὶ ἐν μέσωι λέξεων ἐπνευμάτιζον τὰ φω-
νήεντα καὶ τὸ Ρ. . . . . . Λέγουσι δὲ οἱ παλαιοὶ καὶ ὅτι εἴτε λεκτὸν τὸ
ἐπὶ τέλους φωνῆεν εἴτε καὶ παρέλκει φυλαττέσθω τὸ πνεῦμα· καὶ ὅτι
εὕρηται τὸ π ά ν ό ρ μ ο ς δασυνόμενον καὶ τὸ μ ε λ ι η δ ή ς ο ἶ ν ο ς.

  Id. p. 1396.   Ἀ γ χ ί α λ ο ς ψιλοῖ, φασι, τὴν παραλήγουσαν ὡς
κύριον, καθὰ καὶ ὁ παρὰ τῆς Φαίαξιν Εὐρύαλος.   Ὁ δὲ ἀ γ χ ί α λ ο ς
τόπος καὶ ἀ μ φ ί α λ ο ς δασύνουσι τὸ μέσον Ἄλφα κατὰ τοὺς παλαιούς·
οὕτω δὲ καὶ ὁ π λ η σ ί α λ ο ς.

In most of the printed editions of the Greek au-
thors, the breathing, as also the accent, is placed
over the second vowel of a diphthong; as, εἰπεῖν,
εἵπετο, αἷμα, εἶχον; but the diphthongs ᾳ, ῃ, ῳ take
these marks over the first vowel; as, ᾄδω, Ἄιδω,
ᾖδον, Ἤιδον, ᾠδή, Ὠιδή.   In manuscripts, however,
these marks are sometimes placed over the first
vowel, sometimes over the second, and sometimes
over the middle of a diphthong; as, κἀὶ, εἴχετε, ἐπόι-
ησεν, οὐρανόν, κείμενος, ἐποίησεν, εἴχετε, τοῦτον: and
when a syllable has a breathing and the circumflex,
the circumflex is commonly put after the breathing;
as, ἦλθον, οἶκος.

§ **34.**

In inscriptions, the combinations ΓΓ, ΓΚ, ΓΧ, and ΜΒ, ΜΠ, ΜΦ, are very often written ΝΓ, ΝΚ, ΝΧ, and ΝΒ, ΝΠ, ΝΦ, respectively; and in those cut before the eighty-sixth Olympiad (*B. C.* 432), *N* is almost always used for Γ before a palatal, and for *M* before a labial; as, *C. I. n.* 4. 41. 22. 93. Μίνκων, Ἔνκαιρος (?), ἐνγύς, ἐνγράψαι; *ibid.* 401. 1001. 107. 2556. ἐνενκαμένου, ἀνάνκης, ἐπανγέλεται, λανχανόντων; *ibid.* 3. 11. 99. 30. 71. 165. ἀμενφές, Ὀλυνπίωι, Ὀλυνπίου, λανβάνειν, Κλεόνβροτος, Συνφέρμιος; *E. E. n.* 49. Λανψακηνοί; *A. H. n.* 48. Λανπτρεύς. During the Alexandrian and subsequent periods, Γ was generally used for Ν before a palatal, and *M* before a labial.

The form, *C. I. n.* 76. ἀν-ενήνεγκαι, for our ἀν-ενήνεκται, from ἀναφέρω, ΕΝΕΓΚΩ, retains the nasal γ; from which it may be inferred that the perfect passive of verbs in -γκω, -γγω, -γχω retained the γ throughout; as, ἐνήνεγγμαι, ἐνήνεγξαι, ἐνήνεγκται, ἐνηνεγγμένος; ἐλήλεγγμαι, and so forth; so also verbal nouns in -μα, as, φθέγγμα. The omission of the γ in such cases seems to be of later origin.

In inscriptions cut after the eighty-sixth Olympiad, Ν at the end of a word before a palatal was often changed into Γ; before a labial, it was often changed into *M*; as, *C. I. n.* 101. 160. 1052. 84. 147. 2905. 46. τῶγ καιρῶν, ἂγ καί, ἐγ κύκλωι, ἐὼγ καί,

ἀτέλειαγ καί, τὸγ γραμματέα, ἱερῶγ χρημάτων, τὰγ χώ-
ραν ; ibid. n. 75. 76. 101. 105. 1052. τῶμ πόλεων,
ἐμ πόλει, ὅταμ περ, ἐστὶμ περί, ἐγλέγειμ παρ᾿ αὐτοῦ,
τὴμ πόλιν, μὲμ ποθεῖ ; ibid. 124. 160. 75. 170. ἐμ
βουλευτηρίωι, τὸμ βωμόν, τὸμ φόρον, μὲμ ψυχάς.

We find, also, C. I. n. 76. 82. 143. τὸλ λόγον,
τῶλ λογιστῶν, τῶμ μισθώσεων, τὴμ Μυσίαν, for τὸν,
τῶν, τὴν.   Also, C. I. 11. 3137. 76. συνμαχία, συν-
σφραγίζω, συσημαινέσθων ; Boeckh, Athen. Nav. p.
408. παλινλύτων.

Eν before Σ was often pronounced and written
Eς ; as, C. I. n. 87. 147. 171. 2447, b. ἐς Σιδῶνι, ἐς
Σάμωι, ἐς Σίγγωι, ἐς σύλωι, ἐς στήληι. We find, also,
C. I. n. 87. 213. ἐστήληι, εἰστήληι, for ἐν στήληι.

N movable or ἐφελκυστικόν, is, in inscriptions,
often used before a consonant, and as often omitted
before a vowel ; as, C. I. 76. 139. ἐγραμμάτευε, Εὐ-
πείθης ; εἶπε ἀποδοῦναι ; ἔδοξεν τηῖ βουληῖ ; ταμίασι οἷς.

§ 35.

Eκ before B, Δ, Λ, M, F, was often pronounced
and written Eγ ; C. I. n. 157. 1570, a. 139. 525.
175. 168, b. ἐγ Βενδιδείων, ἐγ Διονυσίων, ἐγδόσεις, εγ-
δότω, ἐγ Λέσβου, ἐγ λιμένος, ἐγ Μεγάρων, ἐγ Μυρίνης ;
Boeckh, Athen. Nav. p. 453. 450. ἐγλυθέντων, ἐγ Μυρ-
ρινούτης ; Tab. Her. ἐγϜηλληθίωντι. Before Σ, it was
often written Eχ ; as, C. I. n. 147. ἐχ Σάμου. We
find, also, C. I. n. 789. 2907. 2347, c. 3049. ἐξου-

νιέων, ἐξαλαμῖνος, ἐξύρου, ἐξυβριτίας, for ἐκ Σουνιέων, ἐκ Σαλαμῖνος, ἐκ Σύρου, ἐκ Συβριτίας. Also, *C. I.* n. 158, *A.* ἐξ Ρηνείας ; *E. E.* p. 127. ἐξ Ρόδου.

§ 36.

The expressions, εἰς στήλας, τὰς στήλας, were also written εἰστήλας, ταστήλας, without the ς of εἰς, τάς. (*C. I.* n. 93. 108. 3044.)

§ 37.

Not unfrequently a word was written with a single consonant where commonly that consonant was doubled ; as, *C. I.* n. 2. 8. 11. 16. 160. Ἱπομέδων, Θάρων, Προκονησίου, ἀλάλοις, ἄλ᾽, ἐγραμένωι, Τυράν᾽, ἀράβδωτα ; *E. E.* 1 – 21. Θαρυπτόλεμος ; *Millingen*, plat. xxxiii. Σαφώ for Σαπφώ (Σαφφώ). On the other hand, the later Greeks often wrote two consonants where only one was originally used ; as, *C. I.* n. 213. Εὐριππίδης; *E. E.* p. 247. Πόλλις, Ιοῦλλος, Ακύλλας, Ασιννία, Λοῦππος, Τίττιος, Οὐολουσσιανός, Καισσία.

Σ was often doubled before a consonant ; most commonly before *T ;* as, *C. I.* n. 13. 25. 166. 1638. 1306. 879. 2298. Αρισστόδαμος, Αρισστογείτων, Τελέσστας, Αρισστοφάνης, ἄρισστον, σεβασστόν, ΑΒασσκάντωι, κόσσμου, Ασσκληπιόδωρος, Μοσσχίων ; *E. E.* p. 247. Ασσκληπιάδης ; *A. H.* n. 31. ἀρισστεύων.

The later Greeks sometimes doubled a rough

mute in the middle of a word; as, *C. I. n.* 427.
1927. 2169. 2211, *b ; vol.* 2, *p.* 1029. Αφφιανός,
Σάφφου, κάθθεσαν, Κλεοθθίς, for Απππιανός, Σάπφου,
κάτθεσαν, Κλεοτθίς; *ibid. n.* 3469. 286. Αφφίου, Οφφια-
νός, for Απππίου, Οπππιανός ; *E. E. p.* 247. Σαφφώ,
῎Αφφη, for Σαπφώ, ῎Απππη.

Even *Z* was sometimes doubled ; as, *C. I. n.*
2131. ὁ Ζαζζοῦς, a man's name.

A *liquid* or Σ was often doubled at the beginning
of a word for the metre. Thus, in the following
elegiac pentameter, Λ is doubled after ὑπό; *C. I.
n.* 2169. Τρισσὸν ὑπολλυκάβαν Γραμματικὸς τελέω.
So, *Il.* 17, 463. Αλλ᾽ οὐχ ἥιρει φῶτας ῾ΟΤΕΣΣΕΥ-
ΑΙΤΟ διώκειν, where ῾ΟΤΕΣΣΕΥΑΙΤΟ has incor-
rectly been divided ὅτ᾽ ἐσσεύαιτο ; it is now edited
ὅτε σεύαιτο.

§ 38.

Crasis and *elision* are, in metrical inscrip-
tions, very often left to pronunciation ; as, *C. I.
n.* 10. 85. 173. 426. 456, *a.* 749. 808. 1001. 1582.
2055, *b.*

> το αϜυτου λιθο εμι ανδριασ και το σφελασ
>   ταὐτοῦ λίθου εἴμ᾽ ἀνδριὰς καὶ τὸ σφέλας
> φυλην κεκροπιδον εργωι εδρασε αγαθα
>   φυλὴν Κεκροπιδῶν ἔργωι ἔδρασ᾽ ἀγαθά
> τοιωνδε ανδρων η πολισ οππποταν αυτισ αμαρτηι
>   τοιῶνδ᾽ ἀνδρῶν ἡ πόλις ὁππόταν αὖτις ἁμάρτηι

βουλησ με αρειασ ψηφοσ εστησε ενθαδε
γενουσ τε εκατι και αρετησ οση νεω
    βουλῆς μ' Ἀρείας ψῆφος ἔστησ' ἐνθάδε
    γένους θ' ἔκατι κἀρετῆς ὅση νέωι

φραδαισι νυμφων το αντρον εξηργασατο
    φραδαῖσι νυμφῶν τἄντρον ἐξειργάσατο

ειμι δε αριστοκλησ πειραιευσ παισ δε μενωνοσ
    εἰμὶ δ' Ἀριστοκλῆς Πειραιεὺς, παῖς δὲ Μένωνος

ουσαν και κατα γησ και τιμησω σε αχρι αν ζω
    οὖσαν καὶ κατὰ γῆς καὶ τιμήσω σ' ἄχρι ἂν ζῶ

σωμα πνοην δε αιθηρ ελαβεν οσπερ εδωκεν
    σῶμα· πνοὴν δ' αἰθὴρ ἔλαβεν ὅσπερ ἔδωκεν

εικονα τηνδε ανεθηκε φορυστασ παισ ο τριακοσ
    εἰκόνα τήνδ' ἀνέθηκε Φορύστας παῖς ὁ Τρίακος

κειμεθα και ευσεβεων εν σκιεροισ θαλαμοισ
    κείμεθα κεὐσεβέων ἐν σκιεροῖς θαλάμοις

Even in manuscripts crasis is sometimes left to
pronunciation; as, ἐπεὶ οὐ, μὴ οὐ, ἢ οὐ, ἢ εἰσόκεν, Ἐνυ-
αλίωι ἀνδρειφόντηι, δὴ ἀφνειότατος, μὴ ἄλλος, εἰλαπίνη
ἠέ, ἀσβέστωι οὐδ'.

§ 39.

The dative singular of the first two declensions
was formed by annexing *I* to the root, without any
further change; that is, it ended in -αϊ, -οϊ, which
were contracted into -αι, -οι. In process of time
the radical vowels (*a, o*) were lengthened; that is,
the endings became -ᾱι, -ηι, -ωι. The adverbial
datives πάλαι, χαμαί, οἴκοι, such adverbs of place

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as ποῖ, Φαληροῖ, Ἰσθμοῖ, and the dative of feminines
in -ω or -ως of the second declension, are relics of the
original pronunciation and orthography of this case.
In inscriptions cut after the introduction of Ω, the
original form of the dative of the second declension
is sometimes used; as, *C. I. n.* 99. 1565. 185. 837.
2556. τῶι Ὀλυμπίοι, τοῖ δάμοι, βωμοῖ, Σωσίνοι, ἐν Πρι-
ανσίοι. Add to these the Bœotic datives Πλαύχαε,
Διωνύσοε, that is, Πλαύχαι, Διωνύσοι, already men-
tioned (§ 27). And if short *A* could be distin-
guished from long *A*, it is more than probable that
we should find, in inscriptions, more such datives
as πάλαι, χαμαί. Further, the Bœotic endings of
the dative, -η, -υ, come not from the common form
-ᾳ or -ῃ, -ῳ, but from the original -αι, -οι.

In inscriptions belonging to the first three centu-
ries of our era, the accusative singular of the third
declension sometimes ends in -αν; as, *E. E. p.* 248.
ἄνδραν, γυναῖκαν, μητέραν, στυλλεῖδαν. This ending,
although apparently a barbarism, is a relic of the
original form of the accusative of the third declen-
sion. (Compare the Latin *-em*, as *homin-em*,
mulier-em, *matr-em*.)

The accusative plural of all the declensions is
formed by annexing Σ to the accusative singular.
Thus, in Cretan inscriptions we find, *C. I. n.* 3050.
3058. τόνς, πρειγευτάνς, for τούς, πρειγευτάς. The
Doric accentuation of the accusative plural of the
third declension shows that even in this declension

the original ending was ανς ; as, πτώκας, Doric for πτῶκας, from πτώξ.

The contracted ending of the nominative *dual* of neuters in -ος of the third declension was also -ει ; as, *C. I. n.* 150. τὼ σκέλει, τὼ ζεύγει, from σκέλος, ζεῦγος.

§ 40.

The endings of the subjunctive were originally the same as those of the indicative ; in process of time, the connecting vowels ε, ο were lengthened into η, ω, in the subjunctive. The Epic dialect retains the original form of the subjunctive in such forms as φθίεται, ἴομεν, ἐρύξομεν, to which we may add the subjunctive σκεδάννυσι, σκεδάννυται, κτίννυμεν, κεῖται, and (*C. I. n.* 2008) καταδέχεται. In inscriptions cut long after the introduction of the vowel *H*, the ending *-EI* is often used for *-HI* in the third person singular of the subjunctive active and second aorist passive ; as, *C. I. n.* 3044. 2008. 93. 2360. 2953. ὃς ἂν κατάξει, ἐκκόψει, ποιήσει, ἀναψηφίζει, ἐξέλθει, εἴπει, ἐπιψηφίσει, εἶ, δόξει, ἀποκρύψει, ἐπάρει. This peculiarity is common to all the dialects, and we cannot persuade ourselves that it is merely a relic of the old orthography ; compare -ει for -ηι in the second person singular of the indicative passive and middle ; as, ὄψει, βούλει, οἴει.

§ 41.

It is more than probable that originally the Greeks, in imitation of their masters, the Phœnicians, wrote from *right to left*. (Compare *C. I. n.* 31. 33. 35. 36. 37.) Afterwards they adopted the βουστροφηδόν method, that is, they wrote the odd lines from right to left, and the even ones from left to right. (*C. I. n.* 1. 9. 23. 27. 40.) Sometimes, however, the odd lines ran from left to right. (*C. I. n.* 9. 22. 34. 39.) Finally they adopted the method of writing from left to right.

Herod. 2, 36. Γράμματα γράφουσι καὶ λογίζονται ψήφοισι Ἕλληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά, καὶ ποιεῦντες ταῦτα αὐτοὶ μέν φασι ἐπὶ δεξιὰ ποιέειν, Ἕλληνας δὲ ἐπ᾽ ἀριστερά.

Pausan. 5, 17, 3. Τῶν δὲ ἐπὶ τῇ λάρνακι ἐπιγράμματα ἔπεστι τοῖς πλείοσι γράμμασι τοῖς ἀρχαίοις γεγραμμένα · καὶ τὰ μὲν ἐς εὐθὺ αὐτῶν ἔχει, σχήματα δὲ ἄλλα τῶν γραμμάτων βουστροφηδὸν καλοῦσιν Ἕλληνες · τὸ δὲ ἐστι τοιόνδε · ἀπὸ τοῦ πέρατος τοῦ ἔπους ἐπιστρέφει τῶν ἐπῶν τὸ δεύτερον, ὥσπερ ἐν διαύλου δρόμωι.

The following select inscriptions and portions of inscriptions are subjoined to this chapter, for the sake of illustrating the progress of Greek orthography.

 C. I. n. 11. *Elean (Æolic);* written about B. C. 576. α Ϝρατρα τοιρ Ϝαλειοισ : και τοισ ερϜα οιοισ συνμαχια κ εα εκατον Ϝετεα : αρχοι δε κα τοι αι δε τι δεοι : αιτε Ϝεποσ αιτε Ϝαργον συνεαν κ αλαλοισ :
5 τα τ αλ και παρ πολεμο : αι δε μα συνεαν : ταλαντον κ αργυρο : αποτινοιαν : τοι δι ολυνπιοι : τοι καδαλε

μενοι : λατρειομενον : αι δε τιρ τα γραφεα : ται καδα
λεοιτο : αιτε Ϝετασ αιτε τελεστα : αιτε δαμοσ : εντ
10 επιαροι κ ενεχοιτο τοινταυτ εγραμενοι

The same in modern dress. Ἁ Ϝράτρα τοῖρ Ϝαλείοις καὶ τοῖς
Ἡρϝαοίοις. Συμμαχία κ' ἔα ἔκατον Ϝέτεα, ἄρχοι δέ κα τωῖ. Αἰ δέ
τι δέοι αἴτε Ϝέπος αἴτε Ϝάργον σύνεαν κ' ἀλλάλοις τά τ' ἄλλ' καὶ
5 παρ' πολέμω · Αἰ δὲ μὰ σύνεαν, τάλαντον κ' ἀργύρω ἀποτίνοιαν τωῖ
Δὶ Ὀλυμπίωι τοὶ καδαλήμενοι λατρειόμενον · Αἰ δέ τιρ τὰ γράφεα
ταῖ καδαλέοιτο, αἴτε Ϝέτας αἴτε τέλεστα αἴτε δᾶμός ἐντ', ἐπιάρωι
10 κ' ἐνέχοιτο τωῖ 'νταῦτ' ἐγραμμένωι.

Translation. Ἡ ῥήτρα τοῖς Ἠλείοις καὶ τοῖς Ἡραιεῦσι. Συμ-
μαχία ἂν εἴη ἑκατὸν ἔτη, ἄρχοι δ' ἂν τωῖδε. Εἰ δέ τι δέοι εἴτε ἔπος
5 εἴτε ἔργον, συνεῖεν ἂν ἀλλήλοις τά τε ἄλλα καὶ περὶ πολέμου. Εἰ
δὲ μὴ συνεῖεν, τάλαντον ἂν ἀργύρου ἀποτίνοιεν τωῖ Διὶ Ὀλυμπίωι
οἱ καταδηλούμενοι λατρευόμενον. Εἰ δέ τις τὰ γράμματα τῇδε κατα-
δηλοῖτο, εἴτε ἔτης εἴτε τελεστὴς εἴτε δῆμός ἐστι, ἐφιέρωι ἂν ἐνέ-
10 χοιτο τωῖ ἐνταῦθα γεγραμμένωι.

*The covenant of the Eleans and Herœans. There shall be
an alliance for a hundred years, and it shall begin this
year. And if it shall become necessary, either in word or
deed, they shall come together and deliberate as well about
other matters as about war. But if they shall not come
together, those who shall thus violate the covenant shall pay
one talent of silver to be devoted to Zeus Olympius. And if
any one shall destroy the letters hereon inscribed, whether he
be a private citizen, or a magistrate, or a commoner, he shall
be liable to the sacred fine here mentioned.*

The forms τοῖρ, τοί, ἐντί, are Dorisms. The dialect of the
Arcadians and Eleans was essentially Æolic. *Strab.* 7, p. 514
(333). Hence the absence of the rough breathing in this in-
scription.

Line 1. Ἡρϝαοίοις, from Ἡρϝαοῖος, formed from Ἡρϝάα (that
is, Ἡραία) after the analogy of Γελῷος (originally ΓΕΛΟΙΟΣ)

from Γέλα ; that is, the radical vowel *a* becomes *o*, and then
the adjective follows the analogy of ἠοῖος or ἠωῖος, παππωῖος.

Lines 2. 8. τῶι, ταῖ, Boeckh writes τοἵ, ταἵ, which, he says,
are the same as τοδί, ταδί. But as τοἵ, ταἵ have no existence in
the language, except in the Romaic forms του-το-ϊά (in three syl-
lables), ἐ-κει-νο-ιά (in four syllables), we prefer τῶι, ταῖ, although
the syntax is rather harsh.

Lines 4. 5. σύνεαν, ἀποτίνοιαν, formed from συνείησαν, ἀποτί-
νοισαν. For the omission of ι in σύνεαν, compare λαχόην, Æolic
for λαχοίην.

Line 7. τοὶ καδαλήμενοι, present participle for καδδαλήμενοι,
from κατὰ and δήλημαι Æolic for δηλέομαι, like δίζημαι ; compare
κάβασι, κάπετον, Doric for κατάβηθι, κατέπεσον.

In the copy which the engraver had before him the words
were probably arranged ταλαντον κ αργυρο αποτινοιαν τοι καδαλε-
μενοι τοι δι ολυνπιοι λατρειομενον ; his eye, however, caught the
second τοι, and accordingly he proceeded as far as the end of
ολυνπιοι, when he discovered the omission of τοι καδαλεμενοι ;
hence the confused arrangement of this sentence. Boeckh
writes τῶι καδαλημένωι, making it agree with Διί ; but as the
perfect never omits the syllabic augment, this dative must be
in the present ; and as the present of this deponent verb is
always used actively, we are compelled to make καδαλήμενοι the
subject of ἀποτίνοιαν, and refer it to the delinquents.

Line 10. ἐπιάρωι, from ἐπίαρος, compounded of ἐπί and ἰαρός
Æolic for ἰαρός, ἱερός. —— τῶι 'νταυτ', for τῶι ἐνταῦτα.

C. I. n. 3. Melian (Doric); written before *B. C.* 456.

παι διοσ εκπηαντοι δεκσαι τοδ αμεμπηεσ αγαλμα

σοι γαρ επευκηομενοσ τουτ ετελεσσε γροφων

Παῖ Διὸς, Ἐκφάντωι δέξαι τόδ' ἀμεμφὲς ἄγαλμα ·
Σοὶ γὰρ ἐπευχόμενος τοῦτ' ἐτέλεσσε γρόφων.

*Son of Zeus, accept of Ekphantos this faultless gift : for
praying to thee he sculptured this.*

C. I. n. 4. *Petilian (Doric);* written before *B. C.*
456. θεοσ · τυχα · σαοτισ · διδοτι · σικαινιαι · ταν Ϝοι
κιαν · και ταλλα · παντα · δαμιοργοσ · παραγορασ · προ
ξενοι · μινκον · αρμοξιδαμοσ · αγαθαρχοσ · ονατασ · επι
κοροσ

Θεὸς, Τύχα · Σαῶτις δίδωτι Σικαινίαι τὰν Ϝοικίαν καὶ τἆλλα πάντα.
Δαμιωργὸς Παραγόρας · Πρόξενοι Μίνκων, Ἁρμοξίδαμος, Αγάθαρχος,
Ονατᾶς, Επίκορος.

Θεὸς, Τύχη. Σαῶτις δίδωσι Σικαινίαι τὴν οἰκίαν καὶ τἆλλα πάντα.
Δημιουργὸς Παραγόρας · Πρόξενοι Μίγκων, Ἁρμοξίδαμος, Αγάθαρχος,
Ονατᾶς, Επίκουρος.

*God, Fortune. Saotis gives to Sikainia the house and all
the other things. Paragoras, Magistrate: Minkon, Harmoxida-
mos, Agatharkhos, Onatas, Epikouros, Patrons.*

C. I. n. 16. *Olympian (Doric);* written *B. C.*
489. ηιαρον ο δεινομενεοσ και τοι συρακοσιοι τοι δι
τυραν απο κυμασ

Ἱάρων ὁ Δεινομένεος καὶ τοὶ Συρακόσιοι τωῖ Δὶ Τυρράν' ἀπὸ Κύμας.

Ἱέρων ὁ Δεινομένους καὶ οἱ Συρακόσιοι τωῖ Δὶ Τυρρήν' ἀπὸ Κύμης.

*Hieron, the son of Deinomenes, and the Syracusans dedicate
to Zeus these Tyrrhenian spoils taken at Cumæ.*

C. I. n. 29. *Argive (Doric);* written before *B. C.*
456. ταργ(ει)οι ανεθεν τοι διϜι τον ϙορινθοθεν

Τἀργεῖοι ἀνέθεν τωῖ ΔιϜὶ τῶν Κορινθόθεν.

Οἱ Αργεῖοι ἀνέθεσαν τωῖ Δὶ τῶν Κορινθόθεν.

*The Argives dedicated to Zeus this helmet from the Corin-
thian spoils.*

C. I. n. 10. *Delian (Ionic);* written before *B. C.*
456. (τ)ο αϜυτο λιθο εμι ανδριασ και το σφελασ

Τοῦ αὐτοῦ λίθου εἰμὶ ἀνδριὰς καὶ τὸ σφέλας, or rather, Ταὐτοῦ
λίθου εἴμ᾽ ἀνδριὰς καὶ τὸ σφέλας, an iambic trimeter acatalectic.

I the statue and base are made out of one stone.

C. I. n. 39. Milesian (Ionic); written before
B. C. 456. ερμησιαναξ ημεασ ανεθηκεν .... τωπολλωνι

Ἑρμησιάναξ ἡμέας ἀνέθηκεν . . . . . τὠπόλλωνι.

Hermesianax dedicated us . . . . . to Apollo.

C. I. n. 3044. Teïan (Ionic); written before B. C.
456.   οστισ : τηιων : ε(υθ)υνωι η αισυ(μ)νητηι :
(απειθοι)η η επανισταιτο : (τωι) αι (συμ)νητηι : απολ
λυσθαι : και αυτον : και γενοσ : το κεινο : . . . . . οσ αν
ταστηλασ : εν ηισιν : η παρη : γεγραπται : η καταξει :
η φοινικηια : εκκοψε(ι) : η αφανεασ : ποιησει : κενον
απολλυσθαι : και αυτον και γενοσ

Ὅστις Τηίων εὐθύνωι ἢ αἰσυμνήτηι ἀπειθοίη ἢ ἐπανίσταιτο τῶι αἰ-
συμνήτηι, ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κείνου. . . . . . . Ὅς ἂν
τὰς στήλας, ἐν ἧισιν ἡ 'παρὴ γέγραπται, ἢ κατάξηι ἢ φοινικήϊα ἐκκόψηι
ἢ ἀφανέας ποιήσηι, κεῖνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος.

C. I. n. 33. Attic; written before B. C. 456. τον
αθενεθεν αθλον εμι

Τῶν Ἀθήνηθεν ἄθλων εἰμί.

I am one of the prizes obtained at Athens.

C. I. n. 22; A. H. n. 7. Attic; written before
B. C. 456. αρχενεοσ τοδε σ(εμα) εστεσ ενγυσ ηοδοι α
γαθοκλ(ει)

Ἀρχένεως τόδε σῆμα ἔστησ᾽ ἐγγὺς ὁδῶι Ἀγαθοκλεῖ.

*Arkhenaos erected this monument, near the road, to Agatho-
kles.*

C. I. n. 170, *line* 5. *Attic;* written about *B. C.* 430.

αιθερ μεμ φσυχασ υπεδεχσατο σο . . . .
τονδε ποτειδαιασ αμφι πυλασ ελ . . . .
εχθρον δ οι μεν εχοσι ταφο μεροσ η . . . .
τειχοσ πιστοτατεν ηελπιδ εθεντ . . . .
ανδρασ μεμ πολισ ηεδε ποθει και δ . . . .
προσθε ποτειδαιασ ηοι θανον εμ προ . . . .
παιδεσ αθεναιον φσυχασ δ αν . . . . ρρο . . . .
. . . . χσαντ αρετεν και πατ . . . . υκλ . . . .

Αἰθὴρ μὲν ψυχὰς ὑπεδέξατο, σω . . . .
Τῶνδε Ποτειδαίας ἀμφὶ πύλας ελ . . . .
Εχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, η . . . .
Τεῖχος πιστοτάτην ἐλπίδ' ἔθεντ . . . .
"Ανδρας μὲν πόλις ἥδε ποθεῖ καὶ δ . . . .
Πρόσθε Ποτειδαίας οἳ θάνον ἐν προ . . . .
Παῖδες Ἀθηναίων · ψυχὰς δ' ἀν . . . . ρρο . . . .
. . . . ξαντ' ἀρετὴν καὶ πατ . . . . υκλ . . . .

C. I. n. 76. *Attic;* written about *B. C.* 414.

(εδ)οχσεν τει βολει και τοι δεμοι κεκροπισ επρυτανευε
μνεσιθεοσσ ε(γ)ραμματευε ευπειθεσ επεστατε καλλιασ
ειπε αποδοναι τοισ θεοισ τα χρεματα τα οφελομενα
επειδε τει αθεναιαι τα τρισχιλια ταλαντ(α) ανενενεγ
κται εσ πολιν ηα εφσεφιστο νομισματοσ ηεμεδ(α)πο
5 αποδι(δο)ναι δε απο τον χρεματον α εσ αποδοσιν
εστιν τοισ θεοισ εφσεφισμ(ε)να τα τε παρα τοισ ελλε
νοταμιαισ οντα νυν και ταλλα α εστι τουτον (τ)ον χρε
ματον και τα εκ τεσ δεκατεσ επειδαν πραθει

"Εδοξεν τῇ βουλῇ καὶ τῷ δήμῳ · Κεκροπὶς ἐπρυτάνευε, Μνησί-
θεος ἐγραμμάτευε, Εὐπείθης ἐπεστάτει, Καλλίας εἶπε · Ἀποδοῦναι

τοῖς θεοῖς τὰ χρήματα τὰ ὀφειλόμενα, ἐπειδὴ τῆι Ἀθηναίαι τὰ τρισ-
χίλια τάλαντα ἀνενήνεγκται ἐς πόλιν ἃ ἐψήφιστο νομίσματος ἡμεδα-
5 ποῦ. Ἀποδιδόναι δὲ ἀπὸ τῶν χρημάτων ἃ ἐς ἀπόδοσίν ἐστιν τοῖς
θεοῖς ἐψηφισμένα, τά τε παρὰ τοῖς Ἑλληνοταμίαις ὄντα νῦν καὶ
τἄλλα ἅ ἐστι τούτων τῶν χρημάτων καὶ τὰ ἐκ τῆς δεκάτης ἐπειδὰν
πραθῆι.

C. I. n. 147. *Attic*; written *B. C.* 405.

αθεναιοι
ανελοσαν επι γλαυκιππο αρχοντος και επι τες βολες ει
κλεγενες ηαλαιευσ προ(τοσ) εγραμματευε ταμιαι ηιερογ
χρεματον τες αθεναιασ καλλιστρατοσ μαραθονιοσ και
χσυναρχο(ν)τεσ παρεδοσαν εκ τον επετειον φσεφισαμενο
το δεμο επι τεσ αιαντιδοσ προτεσ πρυτανευοσεσ ηε(λλε)
νοταμιαισ παρεδοθε καλλιμαχοι ηαγνοσιοι πρασιτελιδει
ικαριει ηιπποισ σιτοσ εδοθε αθεναιασ πολ(ιαδ)οσ . . . .

Ἀθηναῖοι ἀνήλωσαν ἐπὶ Γλαυκίππου ἄρχοντος καὶ ἐπὶ τῆς βουλῆς ἧι
Κλειγένης Ἁλαιεὺς πρῶτος ἐγραμμάτευε · ταμίαι ἱερῶν χρημάτων τῆς
Ἀθηναίας Καλλίστρατος Μαραθώνιος καὶ ξυνάρχοντες παρέδοσαν ἐκ τῶν
ἐπετείων, ψηφισαμένου τοῦ δήμου. Ἐπὶ τῆς Αἰαντίδος πρώτης πρυτα-
νευούσης Ἑλληνοταμίαις παρεδόθη, Καλλιμάχωι Ἁγνουσίωι, Πρασιτε-
λίδηι Ἰκαριεῖ, ἵπποις σῖτος ἐδόθη Ἀθηναίας Πολιάδος . . . .

C. I. n. 150, B, *line* 23. *Attic*; written *B. C.* 393.

ταδε εν τωι οπισθοδομωι εκ τησ κιβωτο τησ
βραυρωνι(ασ η)ν ιππικοσ κεκρυφαλοσ εχηνια ξενοτιμοσ
καρκινο ανεθηκε ε(ν ετ)ερωι κιβωτιωι (ε)ιρηνη ελεφαντινη
καταχρυσοσ εν κιβωτι(ωι ηλ)ω δυο υποδερισ διοπων δυο
ζευγε ταυτα υποξυλα κατακεχ(ρυσωμε)να

Τάδε ἐν τῶι ὀπισθοδόμωι ἐκ τῆς κιβωτοῦ τῆς Βραυρωνίας ἦν · ἱππικὸς
κεκρύφαλος, ἐχήνια · Ξενότιμος Καρκίνου ἀνέθηκε. Ἐν ἑτέρωι κιβω-
τίωι, Εἰρήνη ἐλεφαντίνη κατάχρυσος. Ἐν κιβωτίωι, ἧλω δύο, ὑποδερὶς,
διόπων δύο ζεύγει, ταῦτα ὑπόξυλα κατακεχρυσωμένα . . . .

C. I. n. 221. *Attic ;* written *B. C.* 330. λυσι
κρατησ λυσιθειδου κικκυνευσ εχορηγει ακαμαντισ παιδων
ενικα θεων ηυλει λυσιαδησ αθηναιοσ εδιδασκε ευαινετοσ
ηρχε

Λυσικράτης Λυσιθείδου Κικκυνεὺς ἐχορήγει, Ἀκαμαντὶς παίδων ἐνίκα,
Θέων ηὔλει, Λυσιάδης Ἀθηναῖος ἐδίδασκε, Εὐαίνετος ἦρχε.

C. I. n. 124. *Attic ;* written about *B. C.* 150.
επι διονυσιου αρχοντοσ του μετα παραμονον επι τησ
αιαντιδοσ εβδομησ πρυτανειασ η λαμιοσ τιμουχου ραμ
νουσιοσ εγραμματευεν γαμηλιωνοσ ογδοη ισταμενου ογδοη
τησ πρυτανειασ βουλη εμ βουλευτηριωι των προεδρων
επεψηφισεν στρατοφων στρατοκλεουσ σουνιευσ και συν
προεδροι εδοξεν τει βουλει

Ἐπὶ Διονυσίου ἄρχοντος τοῦ μετὰ Παράμονον ἐπὶ τῆς Αἰαντίδος
ἐβδόμης πρυτανείας, ἧι Λάμιος Τιμούχου Ῥαμνούσιος ἐγραμμάτευεν,
Γαμηλιῶνος ὀγδόηι ἱσταμένου, ὀγδόηι τῆς πρυτανείας, βουλὴ ἐν βουλευ-
τηρίωι · τῶν προέδρων ἐπεψήφισεν Στρατοφῶν Στρατοκλέους Σουνιεὺς
καὶ συμπρόεδροι · ἔδοξεν τῆι βουλῆι.

C. I. n. 477. *Attic ;* written a few years before
Christ. ο δημοσ απο των δοθεισων δωρεων υπο γαιου
ιουλιου καισαροσ θεου και αυτοκρατοροσ καισαροσ θεου
υιου σεβαστου αθηναι αρχηγετι(δ)ι στρατηγουντοσ επι
τουσ οπλιτασ ευκλεουσ μαραθωνιου του και διαδεξαμενου
την επιμελειαν υπερ του πατροσ ηρωδου του και πρεσβευ
σαντοσ επι αρχοντοσ νικιου του σαραπιωνοσ αθμονεωσ

Ὁ δῆμος ἀπὸ τῶν δοθεισῶν δωρεῶν ὑπὸ Γαΐου Ἰουλίου Καίσαρος
θεοῦ καὶ Αὐτοκράτορος Καίσαρος θεοῦ υἱοῦ Σεβαστοῦ Ἀθηναῖ ἀρχηγέ-
τιδι, στρατηγοῦντος ἐπὶ τοὺς ὁπλίτας Εὐκλέους Μαραθωνίου τοῦ καὶ
διαδεξαμένου τὴν ἐπιμέλειαν ὑπὲρ τοῦ πατρὸς Ἡρώδου τοῦ καὶ πρε-
σβεύσαντος. Ἐπὶ ἄρχοντος Νικίου τοῦ Σαραπίωνος Ἀθμονέως.

C. I. n. 2572.   Found in Crete (*Attic*) ; written
A. D. 108.   αυτοκρατορι καισαρι θεου νερβα υιω νερουα
τραιανω σεβαστω αριστω (γε)ρμ(α)νικω δακικω αρχιερει
μεγιστω δημαρχικησ εξουσιασ το ια υπατω το (ε) πατρι
πατριδοσ τω τησ οικουμενησ κτιστη λ(υ)ττιων η πολισ
δια πρωτοκοσμου βαναξιβουλου κ(ω)μαστα το β

Αὐτοκράτορι Καίσαρι θεοῦ Νέρβα υἱῷ, Νερούαι Τραϊανῷ Σεβαστῷ,
ἀρίστωι, Γερμανικῷ, Δακικῷ, ἀρχιερεῖ μεγίστωι, δημαρχικῆς ἐξουσίας
τὸ ΙΑ, ὑπάτωι τὸ Ε, πατρὶ πατρίδος, τῷ τῆς οἰκουμένης κτίστηι, Λυτ-
τίων ἡ πόλις διὰ Πρωτοκόσμου Βαναξιβούλου Κωμάστα τὸ Β.

§ 42.

The following specimens of the orthography of
manuscripts are taken chiefly from *Montefaucon's
Palaeographia Graeca.*

Codex Alexandrinus.   Μακαριοσ ανηρ οσ ουκ επο
ρευθη εν βουλη ασεβων και εν οδω αμαρτωλων ουκ εστη
και επι καθεδρα λοιμων ουκ εκαθισεν αλλ η εν τω νομω
κ̅υ̅ το θελημα αυτου και εν τω νομω αυτου μελετησει
ημερασ και νυκτοσ και εσται ωσ το ξυλον το πεφυτευμενον
παρα τασ διεξοδουσ των υδατων ο τον καρπον αυτου δω
σει εν καιρω αυτου και το φυλλον αυτου ουκ απορρυησε
ται.

Seventh Century.   διὰ τὴν ἀσθενίαν τησ σαρκοσ
ὑμων ὥσπερ γὰρ παρεστήσατε τὰ μελη ὑμῶν δοῦλα τῆ
ἀκαθαρσία καὶ τη ἀνομία.

οτι η πιστισ υμῶν καταγγελλεται ἐν ὅλω τῶ κοσμω·
μάρτισ γάρ μου ἐστὶν ὁ θ̅σ̅ ᾧ λλατρέυω ἐν τῷ π̅ν̅ί μου.

Eighth Century. τοῦ ἡρώδου ιδοὺ ἄγγελοσ κ̅υ̅ κατ᾽ ὄναρ φαίνεται τῷ ιωσηφ. εν αιγυπτω λεγων.

τῷ καιρῷ εκεινω ἦλθεν ὁ ι̅σ̅ καὶ οἱ μαθηταὶ αὐτοῦ εἰσ τὴν ἰουδαίαν γὴν καὶ ἐκεῖ διέτριβεν μετ αυτῶν καὶ εβαπτηζεν.

Ninth and Tenth Centuries. μακαριοσ ανήρ οσ ουκ επορευθη εν βουλή ασεβων και εν οδῷ αμαρτωλων ουκ ἐστη.

μήτε ἐν τῇ κεφαλῇ σου ὁμόσησ ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

Eleventh Century. τῷ καιρῷ εκεινω συμβουλιων ελαβων παντεσ οι αρχιερεῖσ καὶ οἱ πρεσβυτεροι του λαοῦ κατα του ι̅υ̅, ὥστε θανατόσε αυτόν.

Twelfth Century. εἰρήνη ἐν χριστῷ τῷ θεῷ πιστὴ βασίλισσα ῥωμαίων ἡ δούκαινα.

8

PRONUNCIATION.

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§ **43.**

No light whatever can be thrown on the subject of the ancient Greek pronunciation, unless the following propositions be taken for granted : —

That the Greeks, during the golden age of their language, that is, from Homer to Aristotle, strictly speaking, spelled their words as they pronounced them. This proposition is based on the fact, that the Greek, as such, is essentially an original language.

That the pronunciation of the silver age, that is, from Aristotle to the commencement of the Christian era, was essentially the same as that of the golden age.

That the pronunciation of the brazen age, that is, of the first three centuries of our era, was, in many important points, different from that of the two preceding ages.

That the sound which the ancient Greeks gave to any letter is to be found in one or more of the modern languages of Europe.

That the modern Greek sound of a particular letter, or combination of letters, is to be regarded as the original sound, unless the contrary can be clearly shown.

ROMAN MODE OF WRITING GREEK WORDS.

§ 44.

A is represented by A; Ἀνακρέων, Anacreon.

E —— E short; ἐπιθήκη, ĕpitheca.

H —— E long; Στησίχορος, Stēsichorus.

I —— I; Ἴλιον, Ilion.

O —— O short; Ὅμηρος, Hŏmerus.

Ω —— O long; δίωτος, diota.

Υ —— Y; Τίτυρος, Tityrus, ἀλκυών, halcyon.

The Latin *y* is *the same* as the Greek *υ*, and is used only in words *taken directly* from the Greek. The Roman scholars introduced this Greek letter into their language because its peculiar sound (that of French *u*) had no representative in the Latin alphabet. In words, however, *common* to both these languages, the Greek *υ* usually appears as *u* in Latin; as, ὑπέρ, *super*, ὑπό, *sub*, σῦς, *sus*, μῦς, *mus*, φυγεῖν, *fugio*, φυγή, *fuga*.

Quintil. 12, 10, 27. Jucundissimas ex Graecis litteras non habemus, vocalem alteram, alteram consonantem, quibus nullae apud eos dulcius spirant; quas mutare solemus quoties illorum

nominibus utimur. Quod cum contigit nescio quomodo hila-
rior protinus renidet oratio, ut in *Ephyris* et *Zephyris*.

Victorin. Gram. 18. Literae peregrinae sunt Z et Y, quae
peregrinae a nobis propter Graeca quaedam nomina assumptae
sunt, ut *Hylas, Zephyrus;* quae si non essent, *Hoelus* et *Sdephy-*
rus diceremus.

Isidor. 1, 4, 15. A Graecis autem literas duas mutavit La-
tinitas, Y et Z, propter nomina scilicet Graeca, et hae apud
Romanos usque ad Augusti tempus non scribebantur, sed pro
Z duas S ponebant, ut *hilarissat;* pro Y vero *I* scribebant.

AI is represented by *AE*, rarely by *AI;* αἰγόκερως,
   aegoceros, *Μαῖα,* Maia.

ᾳ —— *ā;* Θρᾷκες, Thraces.

EI —— *I long*, sometimes by *E long;* Σειρήν, Si-
   ren, Μηδεία, Medea; the former orthography fol-
   lows the analogy of the Bœotic, the latter of the
   Doric; compare Φειδίας, Bœotic Φῑδίας; ἐπιτή-
   δειος, Νεῖλος, Doric ἐπιτάδηος, Νῆλος.

HI —— *E long;* Θρηΐξ, Threx, Θρηῖσσα, Thressa,
   Θρηΐκη, Threcē.

EΥ —— *EU;* εὖγε, euge, Εὔανδρος, Euander.

OI —— *OE*, rarely by *OI;* οἶστρος, oestrus, Τροία,
   Troia.

ΩI —— *OE*, or *O long;* κωμωιδός, comoedus, ὠιδή,
   odē.

OΥ —— *U long;* Οὐρανία, Urania, Επίκουρος, Epi-
   curus.

ΥI —— *YI;* Ἅρπυιαι, Harpyiae.

B is represented by *B;* βασιλικός, basilicus.

Γ —— *G;* γυμνάσιον, gymnasium.   Before Γ, Κ,

X, Ξ, it is represented by N; συγγραφή, syngrapha, ἔγκαυστος, encaustus, Ἀγχίσης, Anchises, Σφίγξ, Sphinx.

$\varDelta$ —— D; Δημοσθένης, Demosthenes.

Z —— Z, used only in Greek words; Ζήνων, Zeno.

$\varTheta$ —— TH; Θουκυδίδης, Thucydides.

K —— C; Κάστωρ, Castor, κῶνος, conus, Κηφισσός, Cephissus, Κίρκη, Circē, ἀλκυών, halcyon.

$\varLambda$ —— L; Λυκοῦργος, Lycurgus.

M —— M; Μηριόνης, Meriones.

N —— N; Νάξος, Naxos.

Ξ —— X; Ξενοφῶν, Xenophon.

$\varPi$ —— P; Πήλιον, Pelion.

P —— R; Πρωτεύς, Proteus: ῥ, by rh; as, ῥήτωρ, rhetor, σκίρρος, scirrhus, Πύρρος, Pyrrhus.

Σ —— S; Σωκράτης, Socrates.

T —— T; Τρίτων, Triton.

$\varPhi$ —— PH; φιλοσοφία, philosophia.

X —— CH; Χίος, Chios.

$\varPsi$ —— PS, sometimes by BS; ἀψίς, apsis or absis.

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GREEK MODE OF WRITING ROMAN WORDS.

§ 45.

A is represented by A; Agrippa, Ἀγρίππας.

E *short*, by E; Decius, Δέκιος, Sextus, Σέξτος: E *long* by H; Felix, Φῆλιξ, Festus, Φῆστος.

8 *

I, J —— *I ;* Priscus, Πρίσκος, Julius, Ἰούλιος. *C. I.
    n. 342.* Scipio, Σκιπίων, written also Σκηπίων,
    because σκίπων, with which this word is con-
    nected, is written also σκήπων. *Curtius, Anecd.
    Delph. n. 38.* Τραγιανοῦ for Τραϊανοῦ, Trajani,
    where ΓΙ represents the sound of the Roman *J.*
O *short,* by *O ;* Commodus, Κόμμοδος : O *long,* by
    Ω ; Antonius, Ἀντώνιος.
U —— *OΥ* or *Υ ;* Rufus, Ροῦφος, Lucius, Λούκιος,
    Romulus, Ρωμύλος, Sulla, Σύλλας. After *Q,* it is
    represented by *OΥ, O,* or *Υ ;* Quirinus, Κουΐρῖνος,
    Κυρῖνος ; *C. I. n. 1325. 2870.* Quinctius, Κοΐγ-
    κτιος, Quintus, Κόϊντος.
AE is represented by *AI,* rarely by *H ;* Caesar,
    Καῖσαρ ; *C. I. 2930.* Maevianus, Μηουβιανός.
AU —— *AΥ ;* Augustus, Αὔγουστος.
OE —— *OI ;* Cloelia, Κλοιλία.
H —— ʽ ; Honorius, Ὀνώριος.

B is represented by *B ;* Tiberius, Τιβέριος.
C —— *K ;* Cicero, Κικέρων.

Priscian. p. 543. ed. Putsch. K enim et *Q,* quamvis figura
et nomine videantur aliquam habere differentiam, cum *C* tamen
eandem tam in sono vocum, quam in metro continent potesta-
tem.

CH —— *X ;* Gracchus, Γράκχος.
D —— *Δ ;* Decius, Δέκιος.
F —— *Φ ;* Festus, Φῆστος. The Roman *F* had
    originally the sound of the Greek Digamma, that
    is, of the English *W.* In process of time, its

sound was transferred to V, and the sound originally represented by PH was transferred to F. Thus, *vis* was originally written *fis*, and *fuga*, *phuga*. (*Priscian*, above quoted, § 21.)

G —— Γ ; Granianus, $\Gamma\rho\alpha\nu\iota\alpha\nu\acute{o}\varsigma$.

L —— Λ ; Lucius, $\Lambda o\acute{v}\kappa\iota o\varsigma$.

M —— M ; Marcus, $M\acute{\alpha}\rho\kappa o\varsigma$.

N —— N ; Nero, $N\acute{\epsilon}\rho\omega\nu$.

P —— Π ; Pompeius, $\Pi o\mu\pi\acute{\eta}\ddot{\iota}o\varsigma$.

Q —— K ; Quintus, $K\acute{o}\ddot{\iota}\nu\tau o\varsigma$. See, also, C.

R —— P ; Roma, $P\acute{\omega}\mu\eta$.

S —— Σ ; Sergius, $\Sigma\acute{\epsilon}\rho\gamma\iota o\varsigma$.

T —— T ; Titus, $T\acute{\iota}\tau o\varsigma$.

V —— B, or $O\Upsilon$; *C. I. n.* 191. 1318. 2055, *b*. 192. 2572. 2911. Verus, $B\hat{\eta}\rho o\varsigma$ or $O\dot{v}\hat{\eta}\rho o\varsigma$; Valerius, $B\alpha\lambda\acute{\epsilon}\rho\iota o\varsigma$, or $O\dot{v}\alpha\lambda\acute{\epsilon}\rho\iota o\varsigma$; Nerva, $N\acute{\epsilon}\rho\beta\alpha\varsigma$ or $N\epsilon\rho o\acute{v}\alpha\varsigma$. After A, E, O, it is represented by B, OY, or Y ; *C. I. n.* 372. 368,*b*. 2911. 2457. 1732. 2595. Flavius, $\Phi\lambda\acute{\alpha}\beta\iota o\varsigma$, $\Phi\lambda\alpha o\acute{v}\ddot{\iota}o\varsigma$; Flavia, $\Phi\lambda\alpha v\acute{\iota}\alpha$; Severus, $\Sigma\epsilon\beta\hat{\eta}\rho o\varsigma$, $\Sigma\epsilon o v\hat{\eta}\rho o\varsigma$, $\Sigma\epsilon v\hat{\eta}\rho o\varsigma$; Novembris, $N o v\epsilon\mu\beta\rho\acute{\iota}\omega\nu$; *E. E. p.* 248. Avidius, $A\beta\acute{\iota}\delta\iota o\varsigma$, $A v\acute{\iota}\delta\iota o\varsigma$; *C. I. n.* 1425. 1426. $A\beta\acute{\iota}\delta\iota o\varsigma$; *Letronne, vol.* 1, *p.* 125. $A o v\acute{\iota}\delta\iota o\varsigma$.

X —— Ξ ; Sextus, $\Sigma\acute{\epsilon}\xi\tau o\varsigma$.

ROMAIC OR MODERN GREEK PRONUNCIATION.

§ 46.

The Romaic pronunciation cannot be much older
than the Romaic language itself. Now the first
Romaic author of whom we have any definite ac-
count is *Theodorus Ptochoprodromos*, who flourished
about the middle of the twelfth century. And if
we admit that this pronunciation existed five hun-
dred years before his time, which is admitting too
much, we may safely assume that the Romaic pro-
nunciation, *as a system*, cannot go farther back than
the seventh century of our era.

The following specimens of the Romaic of Pto-
choprodromos may interest some of our readers:
the verse is technically called iambic tetrameter
catalectic, and its rhythm depends on accent:

Ἀπὸ μικρόθεν μ' ἔλεγεν ὁ γέρων ὁ πατήρ μου,
" Τέκνον μου, μάθε γράμματα ἂν θέλῃς νὰ φελέσῃς·
Βλέπεις τὸν δεῖνα, τέκνον μου; πεζὸς ἐπεριπάτει·
Καὶ τώρα, βλέπεις, γέγονε χρυσοφτερνιστηράτος,
Ἀλογοτριπλοντέληνος καὶ παχυμουλαράτος."

Ἂν μ' ἔλειπαν τὰ γράμματα καὶ μάθαινα τεχνίτης
Ἀπ' αὔτους ὁποῦ κάμνουσι τὰ κλαπωτὰ καὶ ζοῦσι,
Νά 'μαθα τέχνην κλαπωτὴν καὶ νά 'ζουν μετ' ἐκείνην.
Μὲ ταύτην γὰρ τὴν κλαπωτὴν τὴν περισορεμένην
Νὰ ἄνοιγα τὸ ἀρμάριν μου νὰ τό 'βρισκα γεμάτον

Ψωμὶν κρασὶν πληθυντικὸν καὶ θυννομαγερίαν,
Καὶ παλαμυδοκόμματα καὶ τσίρους καὶ σκουμπρία.

The Romaic has but five vowel-sounds, namely, *A*, *E*, *I*, *O*, *OΥ*, pronounced as follows :

A, like *a* in *father*, *far*. After the sound *I*, like *a* in *peculiarity*, nearly ; or like *a* in *fat*, *pat*, but not so sharp.

E, like the first *e* in *veneration*, but a little longer.

I, like *i* in *machine*, or *ee* in *feel*.

O, like *o* in *confuse*, but a little longer.

OΥ, like *u* in *rule*, or *oo* in *moon*.

As to the vowels *H*, *Υ*, and *Ω*, the first two have each the sound of *I*, and *Ω* is sounded like *O* ; as, *τιμή*, *κύριος*, *σῶμα*, *σωτήρ*, pronounced *τιμί*, *κίριος*, *σόμα*, *σοτίρ*.

The Romaic has no diphthongal sounds, properly so called ; as to the combinations *AI*, *ą*, *AΥ*, *EI*, *EΥ*, *HI*, *HΥ*, *OI*, *ΩI*, *ΩΥ*, *ΥI*, technically called diphthongs, they are sounded as follows :

AI, like *E* ; as, *γυναίκα*, *Ἥφαιστος*, pronounced *γινέκα*, *Ἴφεστος*.

ą, like *A* ; *ᾄδω*, *κυρίᾳ*, pronounced *άδω*, *κιρία*.

EI, *HI*, *OI*, *ΥI*, each like *I* ; *ἐκεῖνος*, *τιμῇ*, *οἴκημα*, *υἱός*, pronounced *εκίνος*, *τιμί*, *ίκιμα*, *ιός*.

AΥ, *EΥ*, *HΥ*, *ΩΥ*, before a *vowel*, or before *B*, *Γ*, *Δ*, *Λ*, *M*, *N*, *P*, are pronounced like *AB*, *EB*, *IB*, *OB* ; in all other cases, like *AΦ*, *EΦ*, *IΦ*, *OΦ* ; that is, *Υ* in these diphthongs is equivalent to *B* or *Φ* ; as,

αὖος, ἄβος ; εὐοῖ, εβί ; εὔβουλος, ἐβ-βουλος ; εὖγε,
ἔβγε ; εὐδαίμων, εβδέμον ; εὐλαβής, εβλαβίς ; εὐμε-
νής, εβμενίς ; εὔνοια, ἔβνια ; εὑρίσκω, εβρίσκο : αὖθις,
ἄφθις ; ταῦ, τάφ ; βασιλεῦ, βασιλέφ ; αὔξησις, ἄφξι-
σις ; εὔφορος, ἔφ-φορος.

The Romaic has twenty-one consonant sounds,
represented by B, Γ, Δ, Z, Θ, K, Λ, M, N, Π, P, Σ,
T, Φ, X.

B is weaker than v, but stronger than w; it is best
represented by v; as, βίος, vee'-oss, συλλαβή, see-
lah-vee'. The Spanish b between two vowels
expresses it exactly.

Γ, before the sounds E and I, is sounded like y in
yes, year, but stronger; as, γέρων, yyéh-ron, ἔγινα,
éh-yyee-nah : in all other cases, it is guttural,
and has no representative in English : these two
sounds, however, are essentially the same.

Before Γ, K, X, or Ξ (that is, KΣ), it is
sounded like ng in hang, in which case K and
the second Γ have each the sound of g hard, as
in give, go ; as, ἄγγελος, áng-geh-loss, ἀνάγκη,
ah-náng-gee, σύγχυσις, síng-chee-seess, σάλπιγξ
(that is, σάλπιγκς), sál-ping-gs.

Δ, like TH in this, that, rather; or like Spanish d
between two vowels ; as, δοῦλος, THOO'-loss, πη-
δῶ, pee-THóh.

Z, like z; as, ζωή, zoh-ee', φράζω, fráh-zoh.

Θ, like th in thin, theme, mouth ; as, θεός, theh-óss,
ἔθος, éh-thoss.

K, like *k* ; as, κακός, *kah-kóss*, κύριος, *kee'-ree-oss*.
    After Γ, it has the sound of *g* hard, as συγ-
κρούω, *sing-groo'-oh*, ἀγκάς, *ang-gáss*.

Λ, like *l* ; as, λόγος, *lóh-ghoss*. Before the sound *I*,
like *ll* or *lli* in *William* ; or like Spanish *ll*, Ital-
ian *gl*, but not so strong ; as, καλή, *kah-llee'*.

M, like *m* ; as, μήτηρ, *mee'-teer*, ἐμός, *eh-móss*.

N, like *n* ; as, νόμος, *nóh-moss*, μένω, *méh-noh*. Be-
fore the sound *I*, like *n* or *ni* in *opinion ;* or like
Spanish *ñ*, Italian *gn*, but not so strong ; as,
νίπτω, *ñee'-ptoh*.

    The final *N* of the proclitics ἄν, δέν, ἐν, σύν, τόν,
τήν, before *K*, or Ξ (that is, *ΚΣ*), is pronounced
like Γ under the same circumstances, that is, like
ng in *hang ;* before Π, or Ψ (that is, *ΠΣ*), like
M ; as, ἂν κόπτω, *ang-góptoh*, ἐν ξύλῳ, *eng-gsee'-
loh ;* σὺν πόνῳ, *seem-bóh-noh*, τὴν ψυχήν, *teem-
bsee-chee'n*.

Ξ, like *ΚΣ*, or *x* in *axe ;* as, ἄξιος, *áxioss*. After Γ,
or after one of the above-mentioned proclitics, it
is sounded like *gs* ; as, σάλπιγξ, *sál-peeng-gs*,
τὸν ξηρόν, *tong-gseerón*.

Π, like *p* ; as, πίνω, *pee'-noh*. After *M*, like *b* ; as,
ἐμπρός, *em-bróss*, συμπίνω, *seem-pee'noh*. So when
it is preceded by one of the above-mentioned pro-
clitics ; as, ἐν πόλει, *em-bóh-lee*.

P, like *r* ; as, ῥάβδος, *ráh-vᴛʜoss*.

Σ, like *s* in *soft*, *sing ;* as, σῶμα, *sóh-mah*, ἔσω,
éh-soh.

Before *B, Γ, Δ, M, N,* or *P,* it is sounded like
Z ; as, Σμύρνη, *Zmeer'-nee,* Ἰσραήλ, *ee-zrah-eé'l* ;
also, in the proclitics τούς, τάς ; as, τοὺς γέροντας,
tooz-yyéh-ron-dass, τὰς βασιλείας, *taz-vah-see-leé'-
ass.*

T, like *t* in *tell, tap, tin ;* as, τόπος, *tóh-poss,* αἰτία,
eh-teé'-ah.

After *N,* it is generally sounded like *d ;* as,
ἔντιμος, *én-dee-moss,* ἐνταῦθα, *en-dáf-thah ;* so also
after the proclitics ἄν, δέν, ἐν, σύν, τόν, τήν ; as, ἂν
τρέχω, *an-dréh-kho,* τὸν τίμιον, *ton-deé'mion.* Beda
(*A. D.* 673 – 735) writes *enneneconda* for ἐννενή-
κοντα. See above, § 25.

ΤΣ, like *ts,* used only in foreign and barbarous
words ; as, τσελάτης, τσακίζω, ἔκατσα. The By-
zantine Greeks represented this sound by *TZ* ;
as, *Τζέτζης, Tzetzes.*

Φ, like *f,* or *ph ;* as, φέρω, *féh-roh,* σοφός, *soh-
fóss.*

X, like German *ch,* or Spanish *x (j) ;* as, χαρά,
khah-ráh.

Ψ, like *ΠΣ,* or *ps* in *perhaps ;* as, ἔψω, *éh-psoh.*
After *M,* or after one of the above-mentioned pro-
clitics, like *bs ;* as, ἔμψυχος, *ém-bsee-choss,* τὴν
ψυχήν, *teem-bsee-cheé'n.*

When a consonant is *doubled* in the same word,
only the first one is pronounced ; as, σφάλλω, γράμ-
μα, pronounced σφάλο, γράμα. But when ΣΣ come
together, the first of which belongs to the preceding

word, accurate readers pronounce both; as, πατρός
σου, μέσ᾽ ᾽ς τὸ δάσος, ὡς ᾽ς τὸν πάτον.

The *breathings*, in Romaic, have no power what-
ever; that is, they are mere orthographical marks;
as, ἔχω, ἔπομαι, pronounced ἔχο, ἔπομε.

§ 47.

In colloquial style and in poetry, *synizesis* is very
common. It takes place chiefly when the sound *I*
is followed by a vowel, in which case, if the *I* is
accented, the accent, after the synizesis, is put on
the vowel following the *I*; as, ἄξιος, ὀξύα, κρασίου,
trisyllabic; ἄ-ξιος, ὀ-ξυά, κρα-σιοῦ, dissyllabic.

After the consonants *B, Δ, P*, also after a *vowel*,
or at the beginning of a word, the *I*, in this case,
is sounded like *Γ* before *I*, that is, like *y* in *yes,
year*; as, βία, καρδία, θηρία, ἔϊα, ἰατρός, pronounced
by synizesis, βγά, καρδγά, θηργά, ἔγα, γατρός. After
Θ, Π, T, Φ, the *I* is sounded like *X* before *I*, or like
h before *ee*; as, θειάφι, ὅποιος, φωτία, ἀφιόνι, pro-
nounced by synizesis, θhάφι, ὅπhος, φωτhά, αφhόνι.
After *M*, the *I* has the sound of *N* before *I*; as,
μία, Ρωμιός, by synizesis, μνά, Ρωμνός.

When the Greeks wish to write a word as it is
pronounced in synizesis, they write *ΓΙ* for *I*, when
the *I*, in synizesis, has the sound of *y* hard; thus,
βία, ἰατρός, if written as they are pronounced by
synizesis, become βγιά, γιατρός: when the *I* has the

sound of X before I, or of h before *ee*, they write
XI ; thus, θειάφι, ὅποιος, if written as they are pro-
nounced by synizesis, become θχιάφι, ὅπχιος : for
MI, in synizesis, they write MNI ; thus, μία, if
written as it is pronounced by synizesis, becomes
μνιά.   Before the sounds E and I, however, they
represent the sound of I by Γ, X ; thus, ἱεράκι, πιί,
if written as they are pronounced by synizesis, be-
come γεράκι, πχί, not γιεράκι, πχιί.

§ 48.

The Romaic *acute* accent does not differ from
the English accent ; thus, the accent of χαίρετε,
λίπεσθε, ἄνθρωπος, is the same as that of *library*,
liberty, *shoemaker*.

The *grave*, that is, the acute at the end of a
word before another word, is the same in kind as
the acute, except that it is not so strong.

As to the *circumflex*, the modern Greeks having
no long syllables, it is not distinguished from the
acute under similar circumstances.

A *proclitic* is, in respect to accent, pronounced
as if it were a part of the next word.   In Romaic,
the principal proclitics are the article, the prepo-
sitions, the monosyllabic personal pronouns (except
τῶν), the auxiliary θά, and the conjunctions καί, ἄν,
νά ; as, ὁ ἄνθρωπος, εἰς τὴν πόλιν, pronounced οάνθρω-
πος, ιστιμπόλιν.

An *enclitic* is pronounced as if it were a part of

the preceding word; as, ἄνθρωπός τις, ἄνθρωποί τινες, pronounced ἀνθροπόστις, ἀνθροπίτινες, with a weak accent on the last syllable: λόγος τις, δεῖξόν μοι, pronounced λόγοστις, δίξονμι: πατρός σου, γυναικῶν τινων, pronounced πατρόσσου, γινεκόντινον.

As *quantity* is not predicated of the Romaic vowel-sounds, the rhythm of Romaic verse entirely depends on *accent*; as,

Σὲ γνωρίζω ἀπὸ τὴν κόψη	Trochaic dimeter.
Τοῦ σπαθιοῦ τὴν τρομερή,	Do. catalectic.
Σὲ γνωρίζω ἀπὸ τὴν ὄψη	
· 'Ποῦ μὲ βία μετράει τὴν γῆ.	
Πλανήτρα Φήμη φθονερή	Iambic dimeter.
Φιδογλωσσοῦ φαρμακερή	
Μηνύτρα τέτοιων τρόμων,	Do. catalectic.
Δὲν ἔσκανες 'ς τὸν δρόμον ;	
Θάνατε Θάνατε, πῶς δὲν πεθαίνεις ;	Dactylic.
Μόνος ἀθάνατος πάντοτε μένεις.	

§ **49.**

With regard to dividing words into syllables, the modern Greeks observe the following rules : —

1. A single consonant standing between two vowels is placed at the beginning of the syllable: as, λε-γό-με-νος, κα-κί-α.

2. Combinations of consonants capable of commencing a Greek word are placed at the beginning of the syllable. Consequently, the following combinations can commence a syllable :

βδ, βλ, βρ ; ἔ-βδε-ον, στρε-βλός, ἁ-βρός.

γδ, γλ, γν, γρ ; ἐ-γδού-πη-σα, αἴ-γλη, ἁ-γνός, ὑ-γρός.

δμ, δν, δρ ; κε-κα-δμέ-νος, ὕ-δνον, ὕ-δρα.

θλ, θν, θρ ; ὑ-θλεῖν, τέ-θνη-κα, ἄ-θρους.

κλ, κμ, κν, κρ, κτ ; κύ-κλος, ἄ-κμων, τέ-κνον, πι-κρός,
    τα-κτι-κός.

μν ; σε-μνός.

πλ, πν, πτ ; ἁ-πλοῦς, ἱ-πνός, τύ-πτω.

σβ, σθ, σκ, σκλ, σκν, σμ, σπ, στ, στλ, στρ, σφ, σφρ,
    σχ ; ἔ-σβην, ἔ-σθος, ἁ-σκός, ἐ-σκλή-ρη-να, ἄ-σμε-νος,
    ἁ-σπίς, ἱ-στός, ἄ-στρον, ἁ-σφό-δε-λος, ὀ-σφραί-νο-μαι,
    ἱ-σχύς.

τλ, τμ, τρ ; ῎Α-τλας, ἁ-τμός, ἱ-α-τρός.

φθ, φλ, φν, φρ ; ἔ-φθην, ἐ-φλί-βην, αἴ-φνης, ἁ-φρός.

χθ, χλ, χν, χρ ; ἐ-χθές, κί-χλα, συ-χνός, ἁ-χράς.

The following combinations, also, may commence
a syllable :

γμ, θμ, σγ, τν, after the analogy of κμ, τμ, σκ ; as,
    πρᾶ-γμα, ἴ-θμα, ὑ-σγι-νο-βα-φής, ἔ-τνος.

κτρ, πτρ, σθμ, σκρ, σπρ, σχν, σχρ, χθρ ; as, οἰ-κτρός,
    ῥό-πτρον, ἆ-σθμα, ῎Α-σκρα, ἄ-σπρος (Romaic, signi-
    fying *white*), ἰ-σχνός, αἰ-σχρός, ἐ-χθρός.

3. When the combination cannot commence a
Greek word or syllable, its first consonant belongs
to the preceding syllable ; as, ἵπ-πος, ἄγ-χω, ψάλ-
λω, τύρ-σις, ἀρ-γός, Λαμ-πτρεύς.

4. A compound word is resolved into its compo-
nent parts, if the first part ends with a consonant ;

as, προσ-έρχομαι, ἐξ-άγω, ἐκ-φορά, δυσ-πραξία, ἀν-άξιος. But if the first part ends in a vowel, the compound is divided like a simple word, even when that vowel has been cut off; as, κα-τά-γω, ἀ-νά-γω, πά-ρει-μι, ἀν-θί-στημι.

5. When *elision* takes place, the preceding word is, in pronunciation, regarded as a part of the following; as, ἀλ-λ᾽ ἐ-γώ, πα-ρ᾽ ἐ-μοῦ, με-θ᾽ ἡ-μῶν, ἐ-φ᾽ ᾧ, σέ-μν᾽ ἔ-πη, ὥσ-τ᾽ οὐ-δέ. So, also, in the case of οὐκ or οὐχ; οὐ-κ ὠ-φελοῦσιν, οὐ-χ ἅ-πασιν.

PROBABLE ANCIENT PRONUNCIATION.

VOWELS AND DIPHTHONGS.

§ 50.

The Greek has five vowel-sounds, represented as follows: long *A, H, I, Ω, Υ*; corresponding short *A, E, I, O, Υ*. The long vowels differ from the short ones in length, but not in power.

Aristotel. Poet. 20. Ἔστι δὲ φωνῆεν μὲν ἄνευ προσβολῆς ἔχον φωνὴν ἀκουστήν, οἷον τὸ Α καὶ τὸ Ω.

Dionys. Thrax, 7, *in Bekker's Anecd.* Φωνήεντα μέν εἰσιν ἑπτά, Α, Ε, Η, Ι, Ο, Υ, καὶ Ω. Φωνήεντα δὲ λέγεται διότι φωνὴν ἀφ᾽ ἑαυτῶν ἀποτελεῖ, οἷον ἇ, ἦ.

Dionys. Halicarn. de Compos. 14. Κράτιστα μέν ἐστι καὶ φωνὴν ἡδίστην ἀποτελεῖ τά τε μακρὰ, καὶ τῶν διχρόνων ὅσα μηκύνεται κατὰ τὴν ἐκφοράν . . . . . χείρω δὲ τὰ βραχέα, ἢ τὰ βραχέως λεγόμενα.

Sext. adv. Gram. 1, 5. Καὶ φωνάεντα μὲν ἑπτὰ, Α, Ε, Η, Ι, Ο, Υ, Ω. . . . . . . Τῶν δὲ φωναέντων τρεῖς ἄγουσι διαφορὰς · δύο μὲν γὰρ

9 *

αὐτῶν φύσει μακρὰ λέγουσι τυγχάνειν, τὸ Η καὶ τὸ Ω · ἰσάριθμα δὲ
βραχέα, τὸ Ε καὶ τὸ Ο · τρία δὲ κοινὰ μήκους τε καὶ βραχύτητος,
Α, Ι, Υ, ἅπερ δίχρονα καὶ ὑγρὰ καὶ ἀμφίβολα καὶ μεταβολικὰ καλοῦσιν ·
ἕκαστον γὰρ αὐτῶν πέφυκεν ὁτὲ μὲν ἐκτείνεσθαι ὁτὲ δὲ συστέλλεσθαι.

Id. ibid. 1, 5.   Δισσοῦ οὖν ὄντος τοῦ Α καὶ Ι καὶ Υ, οὐκ ἔτι ἑπτὰ
γενήσεται μόνον στοιχεῖα φωνάεντα, ... ἀλλὰ τὰ σύμπαντα δέκα, καὶ
τούτων τὰ πέντε μὲν μακρὰ, τό τε Η καὶ τὸ Ω, καὶ τὸ μακρὸν Α καὶ Ι
καὶ Υ · ἰσάριθμα δὲ τὰ βραχέα, τὸ Ο καὶ τὸ Ε καὶ τὸ βραχὺ Α καὶ Ι
καὶ Υ.

A.

A long was sounded like *a* in *father* ; *A* short,
like *a* in *past*, nearly.

Dionys. Hal. de Comp. 14.   Αὐτῶν δὲ τῶν μακρῶν εὐφωνότατον
τὸ Α, ὅταν ἐκτείνηται · λέγεται γὰρ ἀνοιγομένου τοῦ στόματος ἐπὶ πλεῖ-
στον, καὶ τοῦ πνεύματος ἄνω φερομένου πρὸς τὸν οὐρανόν.

E, H.

E like the first *e* in *veneration* ; *H* like *eh*, or
rather like French *ê* as in *fête*.

Plat. Cratyl. p. 418 C.   Οἱ παλαιοὶ οἱ ἡμέτεροι τῶι Ἰῶτα καὶ τῶι
Δέλτα εὖ μάλα ἐχρῶντο, καὶ οὐχ ἥκιστα αἱ γυναῖκες αἵπερ μάλιστα τὴν
ἀρχαίαν φωνὴν σώζουσι.   Νῦν δὲ ἀντὶ μὲν τοῦ Ἰῶτα ἢ Ε ἢ Ἦτα μετα-
στρέφουσιν, ἀντὶ δὲ τοῦ Δέλτα Ζῆτα, ὡς δὴ μεγαλοπρεπέστερα ὄντα.
. . . . . Οἷον, οἱ μὲν ἀρχαιότατοι ἱμέραν τὴν ἡμέραν ἐκάλουν, οἱ δὲ
ἐμέραν, οἱ δὲ ἡμέραν.

Dionys. Hal. 14.   Δεύτερον δὲ τὸ Η, ὅτι κάτω περὶ τὴν βάσιν
τῆς γλώσσης ἐρείδει τὸν ἦχον ἀκόλουθον, ἀλλ᾿ οὐκ ἄνω, καὶ μετρίως
ἀνοιγομένου τοῦ στόματος.

Sext. adv. Gram. 1, 5.   Εἰ γὰρ τὸ Α κατ᾿ αὐτοὺς ἐκτεινόμενον
καὶ συστελλόμενον οὐχ ἕτερόν ἐστι στοιχεῖον, ἀλλ᾿ ἓν κοινόν, ὡσαύτως
δὲ καὶ τὸ Ι καὶ τὸ Υ, ἀκολουθήσει καὶ τὸ Ε καὶ τὸ Η ἓν εἶναι στοιχεῖον
κατὰ τὴν αὐτὴν δύναμιν κοινόν · ἡ γὰρ αὐτὴ δύναμις ἐπ᾿ ἀμφοτέρων
ἐστί.   Καὶ συσταλὲν μὲν τὸ Η γίνεται Ε, ἐκταθὲν δὲ τὸ Ε γίνεται Η.

H had the sound of long *E* as late as the time of Sextus (*A. D.* 190). After that period it was pronounced like *E* or *I*, and finally the sound *I* prevailed. Thus, in the Codex Alexandrinus, one of the oldest manuscripts extant, perhaps as old as the commencement of the sixth century, *E* or *I* is often used for *H*, and *H* for *E* or *I*, because the copier spelled as he pronounced; as (*vol.* 1, *p.* IX.), αναστεμα, ζετειτε, ιδιον, ευθης, πιητε, ην, διαχωρησαι, χρησεις, for ἀνάστημα, ζητεῖτε, ἥδιον, εὐθές, πίετε, ἐν, διαχωρίσαι, χρίσεις.

I.

I long, like *i* in *marine*, or *ee* in *feel*; *I* short, like *i* in *terminal*.

Dionys. Hal. 14. Ἔστι δὲ πάντων ἔσχατον τὸ Ι· περὶ τοὺς ὀδόντας τε γὰρ ἡ κρότησις τοῦ πνεύματος γίνεται, μικρὸν ἀνοιγομένου τοῦ στόματος καὶ οὐκ ἐπιλαμπρυνόντων τῶν χειλέων τὸν ἦχον.

O, Ω.

O, like *o* in *confuse*; *Ω*, like *o* in *Oh*, or rather like French *eau* in *beau*.

Dionys. 14. Τρίτον δὲ τὸ Ω· στρογγύλλεταί τε γὰρ ἐν αὐτῶι τὸ στόμα, καὶ περιστέλλει τὰ χείλη, τήν τε πληγὴν τὸ πνεῦμα περὶ τὸ ἀκροστόμιον ποιεῖται.

Τῶν δὲ βραχέων οὐδέτερον μὲν εὔηχον, ἧττον δὲ δυσηχὲς τὸ Ο.

In the earlier manuscripts, *O* and *Ω* are often interchanged, which shows that *Ω* began to be pronounced like *O* as early as the sixth century; as (*Codex Alexandrinus*, 1, *p.* IX.), αθοωθησεται, αρχιεροσυνης, ωλοθρευων, for ἀθοωθήσεται, ἀρχιερωσύνης, ὀλοθρεύων.

Υ.

Υ long, like French *u* in *une.*   This is infer-
red from the description of Dionysius, and from
the fact, that υ, at the beginning of a word, takes
the rough breathing, in the Attic dialect at least.
(Compare English *u* in such words as *union.*)
Originally, it had the sound of *oo* in *moon, book,* or
of the Italian *u,* French *ou.*   The Æolians of Bœo-
tia, in order to preserve its original sound, prefixed
an *o* to it ; as, θουγάτηρ for θυγάτηρ. (See *OΥ,* below.)
About the commencement of the Christian era, it
began to be pronounced like *I;* thus, in an inscription
we find (*C. I. n.* 1168) Τυβέριος, for Τιβέριος, mere-
ly because the stone-cutter did not distinguish be-
tween Υ and *I.*   The same change happened to the
Latin *y,* the antitype of the Greek *v.*

Dionys. 14.   Ἔστι δὲ ἧττον τούτου [τοῦ Ω] τὸ Υ · περὶ γὰρ αὐτὰ
τὰ χείλη συστολῆς γενομένης ἀξιολόγου πνίγεται καὶ στενὸς ἐκπίπτει
ὁ ἦχος.

When a syllable was *long by position,* its vowel
retained its short sound ; for instance, the penult of
τάγμα, ἐστίν, ἴσμεν, ὅρκος, ὕδνον, is long, not because
the vowels were prolonged in pronunciation, but
because of the obstruction occasioned by γμ, στ, σμ,
ρκ, δν.   Had the vowel, in this case, been prolonged
in pronunciation, the Greeks would have written
η for ε, and ω for ο, and such words as τάγμα, ἴσμεν,
ὕδνον would have been accented τᾶγμα, ἶσμεν, ὖδνον ;

the Ionians, moreover, would have used η for ā.
The same remark applies to Latin syllables long by
position merely ; as, *Marcus*, Μάρκος, *Flaccus*, Φλάκ-
κος, *Sextus*, Σέξτος, *centurio*, κεντυρίων, *Tertius*, Τέρ-
τιος.

Quintil. 1, 5.   Evenit ut metri quoque conditio mutet ac-
centum ; ut, " *Pecudes pictaeque volucres.*"   Nam *volucres*
media acuta legam, quia, etsi natura brevis, tamen positione
longa est, ne faciat iambum, quem non recipit versus heroicus.

§ 51.

Seven diphthongs, *AI, AΥ, EI, EΥ, OI, OΥ, ΥI*,
begin with a short vowel, and six, *AI, AΥ, HI, HΥ,
ΩI, ΩΥ*, with a long one.   The latter differ from
the former only in the prolongation of the first
vowel.

It is natural to suppose, that, during the most
flourishing period of the language, both the vowels
of a diphthong were distinctly heard.   As early,
however, as the time of Sextus (*A. D.* 190), most
of the diphthongs had the power of single vowels ;
that is, they were not diphthongs in pronunciation.

Dionys. Thrax, in Bekker's Anecdota.   Δίφθογγοι δέ εἰσιν ἐξ,
AI, AΥ, EI, EΥ, OI, OΥ.

Sext. adv. Gram. 1, 5.   Καὶ ἀναστρόφως ἔσεσθαί τινα φασὶν
ἔνιοι τῶν φιλοσόφων πλείονα στοιχεῖα διάφορον ἔχοντα δύναμιν τῶν
συνήθως παραδιδομένων, οἷον τὸ EI καὶ τὸ AI καὶ τὸ OΥ καὶ πᾶν ὃ τῆς
ὁμοίας ἐστὶ φύσεως.   Τὸ γὰρ στοιχεῖον κριτέον μάλιστα ὅτι στοιχεῖόν
ἐστιν ἐκ τοῦ ἀσύνθετον καὶ μονοποιὸν ἔχειν φθόγγον, οἷός ἐστιν ὁ τοῦ

Α καὶ Ε καὶ Ο καὶ τῶν λοιπῶν. Ἐπεὶ οὖν ὁ τοῦ ΑΙ καὶ ΕΙ φθόγγος ἁπλοῦς ἐστι καὶ μονοειδής, ἔσται καὶ ταῦτα στοιχεῖα.

Bekker's Anecd. p. 803. Δίφθογγοι δὲ λέγονται ἐπειδὴ ἐκ δύο φθόγγων συνίστανται · φθόγγοι δὲ καλοῦνται κατὰ μουσικὸν λόγον τὰ γράμματα. Καὶ οὐ μόνον εἰσὶν ἓξ δίφθογγοι, ἀλλ' ἕνδεκα, ὧν αἱ μὲν ἓξ εἰσιν εὔφωνοι, ὡς καὶ αὐτός [ὁ Διονύσιος] φησιν, αἱ δὲ τρεῖς κακόφωνοι, ἡ ΗΥ, ... ἡ ΩΥ, ... ἡ ΥΙ · αἱ δὲ τρεῖς ἄφωνοι, τὸ Ω καὶ τὸ Ι, ... τὸ Η καὶ τὸ Ι, ... Α μακρὸν καὶ Ι.

Ibid. p. 804. Τῶν διφθόγγων αἱ μέν εἰσι κατ' ἐπικράτειαν, ὡς ἐπὶ τῆς ΕΙ διφθόγγου καὶ τῆς ΗΙ καὶ τῆς ΩΙ καὶ τῆς ΑΙ τῆς ἐχούσης τὸ Ι ἀνεκφώνητον. Ἐπὶ τούτων ὁ φθόγγος τοῦ ἑνὸς φωνήεντος ἐπικρατεῖ καὶ αὐτὸς ἐξακούεται, οἷον Νεῖλος, τηῖ Ἑλένηι, τωῖ καλωῖ, τηῖ Μηδείαι, καὶ τὸ Θραίξ.

AI.

AI was sounded like *ai* in *aisle*, nearly. The Bœotians began very early to pronounce this diphthong like η ; thus, they wrote and pronounced Ηολεύς, κή, εὐεργέτης, κεκόμιστη, ὀφείλετη, for Αἰολεύς, καί, εὐεργέταις, κεκόμισται, ὀφείλεται. In process of time, the other Greeks also adopted this pronunciation, but retained the original orthography. So that, when Sextus says that *AI* was a simple sound, he merely states, that, in his time, it was pronounced like *H*, which sound finally degenerated into *E* ; as, δόξες, μυρίες, κέκρυπτε, Ἥφεστος, found in inscriptions belonging to the first three centuries of our era.

AΥ, EΥ.

AΥ, like *ou* in *house ; EΥ*, like *éh-oo* rapidly uttered. In later times, they were probably sounded

like the Romaic *αυ, ευ ;* thus, in the Septuagint we
find *Δαυίδ* or *Δαβίδ, Λευί, Νινευή,* where *υ* represents
the Hebrew *Vav ;* in later Greek inscriptions, *Aví-
διος, Avidius, Σευῆρος, Severus.* Further, in a later
inscription (*C. I. n.* 270), *ΕΥΦΗΒΟΙΣ* is put for
Εφήβοις, because *ΕΥ* was pronounced like *ΕΦ,* and
the stone-cutter spelled the word as he pronounced
it. Compare *Ιωυάν,* in the Septuagint, for *Javan.*

EI.

EI, like *ei* in *freight,* nearly. The Bœotians
began very early to pronounce it like *I ;* thus, they
wrote and pronounced *ἰράνα, κιμένας, ἀπέχι,* for *εἰρή-
νη, κειμένας, ἀπέχει.* In process of time, the other
Greeks also adopted this pronunciation, but re-
tained the original orthography ; and in inscriptions
belonging to the first three centuries of the Chris-
tian era, *I* is often written for *EI ;* as, *ἔχι, λιτα-
νεύῖν, ἰς.*

Callim. Epigr. 29. *Λυσανία, σύγε ναίχι καλὸς καλὸς· ἀλλὰ
πρὶν εἰπεῖν Τοῦτο σαφῶς, Ηχὼ φησί τις,* "*Ἄλλος ἔχει.*" Here
ναίχι, καλός rhyme with *ἔχει, ἄλλος,* which, however, proves
similarity, but not identity, of sound.

Bekker's Anecd. p. 798. [Τὸ I] *συγγένειάν τινα πρὸς τὸ* E · *καὶ
δείκνυσιν ἐκ τοῦ τὴν ἐκφώνησιν τοῦ* I *εἶναι τὸ ὄνομα τοῦ* E *γράμματος,*
says Herodian, the son of Apollonius. That is, the name *EΪ*
of the letter E was pronounced *Ϊ,* like the English *ē.*

OI.

OI, like *oi* in *spoil,* nearly. The Bœotians of the

classical period pronounced this diphthong like Υ;
thus, they wrote τῦς, ἄλλυς, προβάτυς, Θύναρχος, for
τοῖς, ἄλλοις, προβάτοις, Θοίναρχος. In process of time,
this pronunciation became universal ; thus, in in-
scriptions belonging to the first three centuries, we
sometimes find Υ for *OI*, merely because the stone-
cutter spelled as he pronounced; as, *C. I. n.* 1933.
ἀνῦξαι, ἀνύξι, for ἀνοῖξαι, ἀνοίξει. After that period,
this sound passed into *I*; thus, in the Codex Alex-
andrinus (*vol.* 1, *p.* IX.) *I* and *OI* are sometimes
interchanged, which shows, that, when that copy
was written, *OI* was pronounced like *I*; as, φινικες,
for φοίνικες. We see now what Victorinus means
when he says, that, if the Romans had not adopted
the Greek Υ, they would have used *OE* in its place.

    Thuc. 2.   Εν δὲ τωῖ κακωῖ οἷα εἰκὸς ἀνεμνήσθησαν καὶ τοῦδε τοῦ
ἔπους φάσκοντες οἱ πρεσβύτεροι πάλαι ᾄδοντες, " Ἥξει δωριακὸς
πόλεμος καὶ λοιμὸς ἅμ' αὐτωῖ." Εγένετο μὲν οὖν ἔρις τοῖς ἀνθρώ-
ποις μὴ λοιμὸν ὠνομάσθαι ἐν τωῖ ἔπει ὑπὸ τῶν παλαιῶν, ἀλλὰ
λιμόν. This merely shows that some were in favor of *pro-
nouncing* the disputed word *limos*, with an ι, and some, *loimos*,
with the diphthong οι, not that οι was sounded like ι.

ΟΥ.

OΥ, like *óh-oo* rapidly uttered. In later times it
was sounded like the Romaic *ov*, that is, like *oo* in
moon. The Romans represented it by *u*, and the
Greeks represented the Roman *u* by *ov*. Further,
Dionysius says that it could represent the Digam-
ma, or the Roman *v*. Add to this the fact, that,

during the second century of the Christian era, the
abbreviation ȣ began to be used for ου; as, *C. I. n.*
1320. 1353. 1375. 2154. Ἀριστοτέλȣς, Μεμμίȣ, Αὐρη-
λίȣ, Καλλικράτȣ, βȣλή.

When the Bœotians wrote ΟΥ for Υ, the Ο mere-
ly indicated that the Υ retained its original sound ;
thus, when ΟΥ stood for Υ short, as in ὕδωρ, they
pronounced it like *oo* in *book ;* when it stood for
Υ long, they gave it the sound of *oo* in *moon.*   But
when ΟΥ arose out of ΟϜ, it is more than probable
that its Bœotic pronunciation was the same as that
of the other Greeks ; thus, βουῶν, βούεσσι were pro-
nounced *boh-oo-ōn, bo'h-oo-essih,* because their ori-
ginal forms were βοϜῶν, βόϜεσσι. (*C. I. n.* 1569.)

ΥΙ.

ΥΙ, like *ui* in *suing,* nearly.

§ 52.

The *rough breathing* corresponds to the Latin or
English *h,* as in *humanus, humane.*

As to the *smooth breathing*, it was employed by
the ancient grammarians to denote the *effort* with
which a vowel not preceded by another letter is
pronounced.   As, however, no vowel at the begin-
ning of a word can be uttered without a slight
effort or breathing, the character denoting this
breathing is entirely unnecessary.

Bekker's Anecd. pp. 692 – 694. Ἔστι γὰρ ἡ μὲν ψ ι λ ὴ ποιότης
συλλαβῆς καθ᾽ ἣν ἄκροις τοῖς χείλεσι τὸ πνεῦμα προφέρεται, οἷον
Αἴας · ἡ δὲ δ α σ ε ῖ α ποιότης συλλαβῆς, καθ᾽ ἣν ἀθρόον ἐκ βάθους
χειλέων τὸ πνεῦμα ἐκφέρεται, οἷον ἥ λ ι ο ς. . . . . . Ἡ μὲν δ α σ ε ῖ α ἐκ τοῦ
θώρακος ἐκπέμπεται, ἡ δὲ ψ ι λ ὴ ἐξ ἄκρων τῶν χειλέων.

Isidor. Orig. 18, 10. Ψ ι λ ή, quod interpretatur *siccitas*,
sive purum, id est, ubi *H* litera esse non debet.

The Asiatic Æolians made very little use of the
rough breathing. The Bœotians, a branch of the
Æolic race, used it oftener ; as, *C. I. n.* 1637.
1642. Ἀγήσανδρος, Ἱππαρχία.

Bekker's Anecd. p. 693. Ἡ Αἰολὶς γλῶττα τὸ ψιλοῦν τὰ στοι-
χεῖα φιλεῖ, ὥσπερ καὶ τὸ Υ πάσης λέξεως ἄρχον πάντες μὲν δασύνου-
σιν, οἱ δὲ Αἰολεῖς ψιλοῦσιν.

The Asiatic Ionians began very early to disre-
gard the rough breathing ; hence, in the Ionic of
Herodotus, a smooth mute before the rough breath-
ing is not changed into its corresponding rough ;
as, ἀπ-ικνέομαι, κατ᾽ ἥν, οὐκ ὅσιον. The fact, also,
that the Asiatic Ionians were the first to convert
the breathing *H* into a vowel, shows that with
them it was essentially a silent letter. In our
editions of the Ionic authors, this breathing is suf-
fered to retain its place merely for the sake of uni-
formity.

Tzetzes, p. 62. Οἱ Αἰολεῖς τε καὶ Ἴωνες πάντα τὰ παρ᾽ ἡμῖν δα-
συνόμενα ψιλού[μενα] καὶ διὰ ψιλοῦ συμφώνου ἐκφωνοῦσιν.

Cramer's Anecd. vol. 4, *p.* 198. Ἄξιον δὲ ζητῆσαι διατὶ οἱ
Ἴωνες ψιλωτικοὶ εἰσὶν · ἥλιος [so written] γὰρ λέγουσι καὶ ἀπηλι-
ώτης, οὐχὶ ἀφηλιώτης, ὥσπερ καὶ τὸ ἱστίον καὶ ἐπίστιον.

CONSONANTS.

§ 53.

There are sixteen consonant-sounds in Greek, represented by $B \ \Gamma \ \Delta \ Z \ \Theta \ K \ \Lambda \ M \ N \ \Pi \ P \ \Sigma \ T \ \Phi \ X$. The ancient grammarians divide the consonants into *semivowels*, $Z \ \Xi \ \Psi \ \Lambda \ M \ N \ P \ \Sigma$, and *mutes*, $B \ \Gamma \ \Delta, \ K \ \Pi \ T, \ X \ \Phi \ \Theta$; some, however, apply the term *mute* only to $B \ \Gamma \ \Delta, \ K \ \Pi \ T$. They subdivide the mutes into smooth, $K \ \Pi \ T$, rough, $X \ \Phi \ \Theta$, and middle, $\Gamma \ B \ \Delta$. The consonants $Z \ \Xi \ \Psi$ were called also *double consonants*.

Aristotel. Poet. 20. Ἡμίφωνον δὲ τὸ μετὰ προσβολῆς ἔχον φωνὴν ἀκουστήν, οἷον τὸ Σ καὶ τὸ Ρ · ἄφωνον δὲ τὸ μετὰ προσβολῆς καθ' αὑτὸ μὲν οὐδεμίαν ἔχον φωνήν, μετὰ δὲ τῶν ἐχόντων τινὰ φωνὴν γινόμενον ἀκουστόν, οἷον τὸ Γ καὶ τὸ Δ.

Dionys. Thrax, 7, *in Bekk. Anecd.* Σύμφωνα δὲ τὰ λοιπὰ ἑπτακαίδεκα. . . . . . Σύμφωνα δὲ λέγεται ὅτι αὐτὰ μὲν καθ' ἑαυτὰ φωνὴν οὐκ ἔχει, συντασσόμενα δὲ μετὰ τῶν φωνηέντων φωνὴν ἀποτελεῖ. Τούτων ἡμίφωνα μὲν ὀκτώ, Ζ Ξ Ψ Λ Μ Ν Ρ Σ. Ἡμίφωνα δὲ λέγεται ὅτι παρόσον ἧττον τῶν φωνηέντων εὔφωνα καθέστηκεν · ἔν τε τοῖς μυγμοῖς καὶ σιγμοῖς. Ἄφωνα δέ ἐστιν ἐννέα, Β Γ Δ Κ Π Τ Θ Φ Χ. Ἄφωνα δὲ λέγεται ὅτι μᾶλλον τῶν ἄλλων ἐστὶ κακόφωνα, ὥσπερ ἄφωνον λέγομεν τραγωιδὸν τὸν κακόφωνον. Τούτων δὲ ψιλὰ μὲν τρία, Κ Π Τ, δασέα δὲ τρία, Θ Φ Χ, μέσα δὲ τούτων τρία, Β Γ Δ. Μέσα δὲ εἴρηται ὅτι τῶν μὲν ψιλῶν ἐστι δασύτερα, τῶν δὲ δασέων ψιλότερα. . . . . . Ἔτι δὲ τῶν συμφώνων διπλᾶ μέν ἐστι τρία, Ζ Ξ Ψ · διπλᾶ δὲ εἴρηται ὅτι ἓν ἕκαστον αὐτῶν ἐκ δύο συμφώνων σύγκειται, τὸ μὲν Ζ ἐκ τοῦ Σ καὶ Δ, τὸ δὲ Ξ ἐκ τοῦ Κ καὶ Σ, τὸ δὲ Ψ ἐκ τοῦ Π καὶ Σ.

Sext. adv. Gram. 1, 5. Τῶν δὲ συμφώνων τὰ μὲν ἡμίφωνά ἐστι κατ' αὐτοὺς [τοὺς γραμματικοὺς] τὰ δὲ ἄφωνα. Καὶ ἡμίφωνα μὲν, ὅσα δι' αὐτῶν ῥοῖζον ἢ σιγμὸν ἢ μυγμὸν ἤ τινα παραπλήσιον ἦχον κατὰ

τὴν ἐκφώνησιν ἀποτελεῖν πεφυκότα, καθάπερ τὸ Z Θ Λ Μ Ν Ξ Ρ Σ
Φ Χ Ψ, ἢ, ὥς τινες, χωρὶς τοῦ Θ καὶ Φ καὶ Χ, τὰ λειπόμενα ὀκτώ.
Ἄφωνα δέ ἐστι τὰ μήτε συλλαβὰς καθ᾽ ἑαυτὰ ποιεῖν δυνάμενα μήτε
ἤχων ἰδιότητας, αὐτὸ δὲ μόνον μετὰ τῶν ἄλλων συνεκφωνούμενα, καθά-
περ Β Γ Δ Κ Π Τ, ἢ ὡς ἔνιοι, καὶ τὸ Θ Φ Χ.   Καὶ μὴν κοινῶς
τῶν συμφώνων πάλιν τὰ μὲν φύσει δασέα λέγουσι, τὰ δὲ ψιλὰ·
καὶ δασέα μὲν Θ Φ Χ, ψιλὰ δὲ Κ Π Τ.   Μόνον δὲ φασὶ τὸ Ρ ἐπιδέ-
χεσθαι ἑκάτερον, δασύτητα καὶ ψιλότητα.   Λέγουσι δέ τινα τῶν συμ-
φώνων καὶ διπλᾶ, καθάπερ τὸ Ζ Ξ Ψ· συνεστηκέναι γάρ φασι τὸ μὲν
Ζ ἐκ τοῦ Σ καὶ Δ, τὸ δὲ Ξ ἐκ τοῦ Κ καὶ Σ, τὸ δὲ Ψ ἐκ τοῦ Π καὶ Σ.

B.

B, like *b.*   This sound is inferred from the defi-
nition of a mute consonant given by Aristotle and
Sextus.   As to the definition of Dionysius Thrax,
it proves nothing.   In later times, it was sounded
like the Roman *V,* which it was often employed to
represent; as, *Verus, Βῆρος* or *Οὐῆρος, Valerius, Βα-
λέριος* or *Οὐαλέριος, Severus, Σεβῆρος, Σεουῆρος,* or
Σευῆρος.

Γ.

Γ, like *g* hard.   This, also, is inferred from Aris-
totle's and Sextus's definition of a mute consonant.
In later times, it had the sound of the Romaic γ;
hence, in the Septuagint, it sometimes represents
the Oriental *Ain;* as, *Γάζα, Γαιβάλ, Γόμμορα.*

Before a palatal, *Γ, Κ, Χ, Ξ* (that is, *ΚΣ* or *ΧΣ*),
this letter denotes that nasal sound which lies be-
tween *N* and *Γ,* that is, the sound of *ng* in *hang;*
as, *ἄγγελος, áng-gelos, συγκαίω, sueng-kaíoh, Αγχί-*

σης, *Ang-chee′-sés*, Σφίγξ, *Sphíngks*. This interme-
diate sound was originally represented by N, as in
Latin.

When, however, κατά becomes καγ- before γ, as
in καγγόνυ, both the γγ are hard; thus, *kag-góh-
nue*.

Gell. 19, 14.   Inter literam *N* et *G* est alia vis, ut in nomine
anguis et *angaria* et *ancorae* et *increpat* et *incurrit* et *ingenuus*.
In omnibus verum his non verum *N* sed adulterinum ponitur.
Nam *N* non esse lingua indicio est ; nam si ea litera esset,
lingua palatum tangeret.

Δ.

Δ, like *d*. This, likewise, is inferred from Aris-
totle's and Sextus's definition of a mute consonant.
It is difficult to say when it began to have the
Romaic sound; the probability, however, is, that
these three mutes, Β, Γ, Δ, naturally followed the
same analogy.

Ζ.

Ζ, like English *z*, but stronger. It has already
been shown that Ζ is not a double consonant in the
usual acceptation of the term *double*. We add
here, that when it did not make position, as in Οἵ
τε Ζάκυνθον, ἄστυ Ζελείης, it was sounded simply like
the English *z*.

Dionys. de Comp. 14.   Τριῶν δὲ τῶν ἄλλων γραμμάτων, ἃ δὴ διπλᾶ
καλεῖται, τὸ Ζ μᾶλλον ἡδύνει τὴν ἀκοὴν τῶν ἑτέρων · τὸ μὲν γὰρ Ξ διὰ
τοῦ Κ, τὸ δὲ Ψ διὰ τοῦ Π τὸν συριγμὸν ἀποδίδωσι, ψιλῶν ὄντων ἀμ-
φοτέρων · τοῦτο δὲ ἡσυχῆι τῶι πνεύματι δασύνεται, καὶ ἔστι τῶν ὁμο-
γενῶν γενναιότατον.

10 *

See, also, *Plat. Cratyl.* p. 418 *C*, above quoted, § 50 ; *Quintil.* 12, 10, 27, above quoted, § 44.

Θ.

Θ, like *th* in *thin, both.*

Κ, Λ, Μ, Π.

Κ, Λ, Μ, Π, like *k*, *l*, *m*, *p*, respectively.

N.

N, like *n.*   Before a palatal, *Γ, Κ, Χ, Ξ* (*ΧΣ* or *ΚΣ*), in the same or two successive words, it had the nasal sound of *ng* in *hang*, which sound was also represented by *Γ* (§ 34).   Before a labial, *Π, Β, Φ, Ψ* (*ΦΣ* or *ΠΣ*), *N* at the end of a word was often changed into *M* (§ 34).

Ξ.

Ξ, like *ΚΣ* or *ΧΣ*.   In the Attic and Bœotic dialects, it had the sound of *ΧΣ* ; in the other dialects, that of *ΚΣ*, or of *x* in *six, axe*.   In later times, the sound *ΚΣ* prevailed ; hence the statement of the grammarians, that *Ξ* stands for *ΚΣ*.

P.

P, like *r*.   The grammarians tell us that this letter is either rough or smooth ; that at the beginning of a word it is aspirated, and when it is doubled, in the middle of a word, the first one has the smooth, and the second the rough, breathing ;   that it is also aspirated after *Θ, Φ, Χ* in the same word ;

that after *K, Π, T*, in the same word, it has the smooth breathing ; and that the Æolians did not aspirate it. Now to aspirate the *P* is simply to *roll* it. The rough breathing, therefore, over the *P* simply indicates the rolling sound of this letter, which the Romans expressed by annexing an *h* to it.

<div align="center">Σ.</div>

Σ, like *s* in *soft, past*. Before *M* it was, in later times, sounded like *Z*, and was even changed into *Z* in writing ; as, *C. I. n.* 3032. 1003. 159. Ζμύρνα, Ζμυρναῖος.

Lucian. Jud. Vocal. 9. ῞Οτι δὲ ἀνεξίκακόν εἰμι γράμμα μαρτυρεῖτέ μοι καὶ αὐτοὶ μηδέποτε ἐγκαλέσαντι τωῖ Ζῆτα σμάραγδον ἀποσπάσαντι καὶ πᾶσαν ἀφελομένωι τὴν σμύρναν.

Sext. adv. Gram. 1, 9. ῞Οταν σκεπτώμεθα πότερον διὰ τοῦ Ζ γραπτέον ἐστὶ τὸ ζμιλίον καὶ τὴν ζμύρναν ἢ διὰ τοῦ Σ.

Herodian. Philetaer. p. 457 ; *also in Hermann's De Emendand. p.* 305. Ζητεῖται πῶς γραπτέον τὸ Σμύρνα, ἐπειδὴ τινὲς μετὰ τοῦ Ζ γράφουσιν αὐτό.

<div align="center">T.</div>

T, like *t* in *tell, strong*.

<div align="center">Φ.</div>

Φ, like *f,* but stronger.

Quintil. 1, 4, 14. Et haec ipsa *S* litera ab his nominibus exclusa, in quibusdam ipsa alteri successit : nam *mertare* atque *pultare* dicebant : quin *fordeum foedusque*, pro aspiratione Vau simili litera utentes : nam contra Graeci aspirare solent, ut pro

Fundanio Cicero testem, qui primam ejus literam dicere non posset, irridet.

Priscian. p. 543, *ed. Putsch.*   Hoc tamen scire debemus quod non tam fixis labris est pronuncianda *F*, quomodo *PH* ; atque hoc solum interest inter *F* et *PH.*

X.

X, like Romaic χ.

Ψ.

Ψ, like *ΠΣ, ΦΣ.* In the Attic, and perhaps in the Bœotic dialect, it had the sound of *ΦΣ* ; in the other dialects, that of *ΠΣ.* In later times the sound *ΠΣ* prevailed ; hence the statement of the grammarians, that *Ψ* stands for *ΠΣ.*

§ 54.

When a consonant was doubled in pronunciation, it was doubled also in writing.

When a short vowel was followed by a liquid, the Æolians lengthened the syllable by doubling that liquid ; as, ἄμμες, ἔστελλα, βόλλα. The later Greeks often lengthened a syllable by doubling the consonant following its vowel ; as, Ἴουλλος, Ἀσιννία, Εὐριππίδης, Λούππος. They doubled a consonant, also, after a long syllable ; as, λῆμμα for λῆμα. This indiscriminate doubling of consonants was very common when the proper quantity of syllables began to be disregarded ; that is, during the first three centuries of our era.

Lucian. Pseudosoph. p. 563. Εἰπόντος δέ τινος " Λῆμμα πά-
ρεστιν αὐτῶι," διὰ τῶν δύο MM, " Οὐκοῦν," ἔφη, " λήψεται, εἰ
λῆμμα αὐτῶι πάρεστιν."

SYNIZESIS.

§ 55.

In case of synizesis, ε and ι were probably
sounded like *y* in *yes, you,* or like *h ;* ο and υ, per-
haps like *w ;* as, στήθεα στηθλια, κρέα κρλια, θεοί θλοι,
θεοῦ θλου, ἡμέας ἥμγας, πόλιος πολγος, ἱερεύουσα γερευ-
ουσα, χρυσέωι ἀνά, χρυσλιο ἀνά ; ὄγδοον ὄγδιιον, δακρύ-
οισι δακριιοισι. It must not be supposed, however,
that ε, ι, ο, υ, thus hardened, had the power of ordi-
nary consonants, for they never affect the metre ;
thus, πόλγος is a pyrrhic, not an iambus.

SYLLABICATION.

§ 56.

The question about the proper mode of dividing
words into syllables was agitated during the time
of Sextus (*A. D.* 190). It was finally settled by
the Byzantine grammarians, whose rules are still
followed by the modern Greeks and by the best
continental editors. This mode is essentially the
same as that observed in the Herculanean papy-
ruses and in all the manuscripts of the Byzantine
period. In inscriptions a word is divided just

where the line ends ; but as it was very difficult for
the stone-cutter to follow any rule in this particu-
lar, this fact proves nothing against the syllabica-
tion of manuscripts.   Sextus seems to attach very
little importance to this subject ; and the wits of
his time maintained, that, as long as the meaning
remained the same, it mattered not how a word
was divided ; if, for instance, they said, Ἀριστίων
by being divided Ἀρισ-τίων, and not Ἀρι-στίων, be-
came Δειπνίων, then it would be worth while to
talk about the best mode of dividing it into sylla-
bles.

Sext. adv. Gram. 1, 9.   Τὴν γὰρ ὀρθογραφίαν φασὶν ἐν τρισὶ
κεῖσθαι τρόποις, ποσότητι, ποιότητι, μερισμῶι. . . . . . Μερισμῶι δὲ ἐπει-
δὰν διαπορῶμεν περὶ τῆς ὄβριμος λέξεως, πότερόν ποτε τὸ Β τῆς
δευτέρας ἐστὶ συλλαβῆς ἀρχὴ ἢ τῆς προηγουμένης πέρας.   Καὶ ἐπὶ τοῦ
Ἀριστίων ὀνόματος ποῦ τακτέον τὸ Σ.

ACCENT.

§ **57.**

Strictly speaking, the Greek has but one accent,
namely, the *acute.* Every unaccented syllable is
said to have the *grave.* For instance, Θεόδωρος is
Θὲόδὼρὸς. The grave accent merely denotes the
absence of the acute.

The *acute* did not materially differ from the Eng-
lish accent ; for example, the accent of λίπεσθε,
χαίρετε, ἤκουσεν, ὅρκων, βεβώς, was essentially the
same as that of *líberty, líbrary, shoe'maker, cóm-*

pound, *compóse*. At the end of a word before an-
other word in the same sentence, the acute is less
strong than it would be if the word stood by itself
or at the end of a period; to express this weak
acute, the grammarians employed the mark for the
grave; for example, in the expression, ἀνὴρ ἀγαθός,
the accent of -νηρ is not so strong as in ἀγαθὸς ἀνήρ.

The *circumflex* is compounded of the acute and
the grave; that is, the first element of every cir-
cumflexed syllable has the acute, and the second
the grave; for instance, μοῦσα, μῶσα are the same
as μόὺσὰ, μῶσὰ.

When the acute is placed on a long syllable, the
stress is laid upon the second element of that sylla-
ble; thus, μούσης, μώσας are the same as μὸύσης,
μῶσας.

The difference between the acute and circum-
flex was by no means trifling; thus, οὗ, *where*, could
in pronunciation be readily distinguished from οὔ,
not, by the accent alone. So γαλήν' ὁρῶ was pro-
nounced differently from γαλῆν ὁρῶ. So οὔτις could
be distinguished in pronunciation from οὗτις.

In the Æolic dialect of Lesbos and Æolis the
accent is thrown as far back as the last syllable
permits; that is, dissyllables, except prepositions
and conjunctions, are accented on the penult; as,
βόλλα, θῦμος, for θυμός, βουλή; polysyllables, on the
penult or antepenult; as, δύνατος, ἄεισι, ἀγρέθεντες,
for δυνατός, ἀεῖσι, ἀγρεθέντες.

Plat. Cratyl. 399 *A, B.* Πρῶτον μὲν γὰρ δὴ τὸ τοιόνδε δεῖ ἐν-νοῆσαι περὶ ὀνομάτων, ὅτι πολλάκις ἐπεμβάλλομεν γράμματα, τὰ δ᾽ ἐξαιροῦμεν, παρ᾽ ὃ βουλόμεθα ὀνομάζοντες, καὶ τὰς ὀξύτητας μετα-βάλλομεν ;. Οἷον Διὶ φίλος· τοῦτο ἵνα ἀντὶ ῥήματος ὄνομα ἡμῖν γένη-ται, τό τε ἕτερον αὐτόθεν Ἰῶτα ἐξείλομεν καὶ ἀντὶ ὀξείας τῆς μέσης συλλαβῆς βαρεῖαν ἐφθεγξάμεθα. Ἄλλων δὲ τοὐναντίον ἐμβάλλο-μεν γράμματα, τὰ δὲ βαρύτερα ὀξύτερα φθεγγόμεθα...... Τούτων τοίνυν ἓν καὶ τὸ τῶν ἀνθρώπων ὄνομα πέπονθεν, ὡς ἐμοὶ δοκεῖ. Ἐκ γὰρ ῥήματος ὄνομα γέγονεν, ἑνὸς γράμματος τοῦ Α ἐξαιρεθέντος, καὶ βα-ρυτέρας τῆς τελευτῆς γενομένης...... Ἐντεῦθεν δὴ μόνον τῶν θηρίων ὀρθῶς ὁ ἄνθρωπος ὠνομάσθη, ἀναθρῶν ἃ ὄπωπεν. That is, the proper name Δίφιλος is formed from Διὶ φίλος by dropping the first I of Διί and removing the accent of φίλος : the word ἄνθρωπος is formed from the expression ἀναθρῶν ἃ ὄπωπεν by dropping the second A in ἀναθρῶν and removing the accent of -θρῶν.

Aristotel. Rhetor. 3, 1. Ἔστι δὲ αὐτὴ μὲν ἐν τῇ φωνῇ, πῶς αὐτῇ δεῖ χρῆσθαι πρὸς ἕκαστον πάθος, οἷον πότε μεγάλῃ καὶ πότε μικρᾷ καὶ πότε μέσῃ, καὶ πῶς τοῖς τόνοις, οἷον ὀξείᾳ καὶ βαρείᾳ καὶ μέσῃ.

Id. Poet. 20. Ταῦτα δὲ διαφέρει σχήμασί τε τοῦ στόματος καὶ τόποις καὶ δασύτητι καὶ ψιλότητι καὶ μήκει καὶ βραχύτητι, ἔτι δὲ καὶ ὀξύτητι καὶ βαρύτητι καὶ τῷ μέσῳ.

Id. ibid. 25. Κατὰ δὲ προσωδίαν, ὥσπερ Ἱππίας ἔλυεν ὁ Θά-σιος τὸ "δίδομεν δέ οἱ," καὶ "τὸ μὲν οὗ καταπύθεται ὄμβρωι."

Id. Elench. 4. Τὸν Ὅμηρον ἔνιοι διορθοῦνται πρὸς τοὺς ἐλέγχον-τας ὡς ἀτόπως εἰρηκότα "τὸ μὲν οὗ καταπύθεται ὄμβρωι"· λύουσι γὰρ αὐτὸ τῇ προσωδίᾳ, λέγοντες τὸ οὗ ὀξύτερον. Καὶ τὸ περὶ τὸ ἐνύπνιον τοῦ Ἀγαμέμνονος, ὅτι οὐκ αὐτὸς ὁ Ζεὺς εἶπεν "δίδομεν δέ οἱ εὖχος ἀρέσθαι," ἀλλὰ τῷ ἐνυπνίῳ ἐνετέλετο διδόναι. That δίδο-μεν, first person plural, differed from διδόμεν, infinitive, in pro-nunciation.

Dionys. Thrax, 3, *in Bekker's Anecdota, p.* 629. Τόνος ἐστὶ φωνῆς ἀπήχησις ἐναρμονίου, ἢ κατὰ ἀνάτασιν ἐν τῇ ὀξείᾳ, ἢ κατὰ ὁμαλισμὸν ἐν τῇ βαρείᾳ, ἢ κατὰ περίκλασιν ἐν τῇ περισπωμένῃ.

Dionys. de Compos. 11. Οὐ μὴν ἅπασά γε ἡ λέξις ἡ καθ᾽ ἓν μόριον ταττομένη τῆς αὐτῆς λέγεται τάσεως· ἀλλ᾽ ἡ μὲν ἐπὶ τῆς ὀξεί-ας ἡ δ᾽ ἐπὶ τῆς βαρείας, ἡ δ᾽ ἐπ᾽ ἀμφοῖν· τῶν δ᾽ ἀμφοτέρας τὰς τάσεις ἐχουσῶν αἱ μὲν κατὰ μίαν συλλαβὴν συνεφθαρμένον ἔχουσι τῶι ὀξεῖ τὸ βαρὺ, ἃς δὴ περισπωμένας καλοῦμεν. . . . . . Καὶ ταῖς μὲν δισυλλάβοις οὐδὲν τὸ διὰ μέσου χωρίον βαρύτητος καὶ ὀξύτητος· ταῖς δὲ πολυσυλλάβοις, οἷαί ποτ᾽ ἂν ὦσιν, ἡ τὸν ὀξὺν τόνον ἔχουσα μία ἐν πολλαῖς βαρείαις, ἔνεστιν..

Plutarch. Thes. 1, p. 12 D. Καταλιπεῖν δὲ καὶ σὺν αὐτοῖς Ἕρ-μον, ἄνδρα τῶν Ἀθήνησιν εὐπατρειδῶν· ἀφ᾽ οὗ καὶ τόπον Ἑρμοῦ καλεῖν Οἰκίαν τοὺς Πυθοπολίτας, οὐκ ὀρθῶς τὴν δευτέραν συλλαβὴν περισπῶντας, καὶ τὴν δόξαν ἐπὶ θεὸν ἀπὸ ἥρωος μετατιθέντας.

Sext. adv. Gram. 1, 5. Ἀλλ᾽ ἐπεὶ οὐ δύο μόνον ὑπειλήφασιν εἶναι προσωιδίας γραμματικῶν παῖδες, τήν τε μακρὰν καὶ βραχεῖαν, ἀλλὰ καὶ ὀξεῖαν, βαρεῖαν, περισπωμένην, δασεῖαν, ψιλήν, ἕκαστον τῶν ὑποδεδειγμένων φωναέντων ἔχον τινὰ τούτων κατ᾽ ἰδίαν προσωιδίαν γενήσεται στοιχεῖον.

B. Λ. p. 674. Προσωιδίαι εἰσὶ δέκα, ὀξεῖα, βαρεῖα, περι-σπωμένη, μακρά, βραχεῖα, δασεῖα, ψιλή, ἀπόστροφος, ὑφὲν, ὑποδια-στολή. Τούτων εἰσὶ σημεῖα τάδε· ὀξεῖα ´, οἷον Ζεύς, βαρεῖα `, οἷον Πάν, περισπωμένη, ῀, οἷον πῦρ.

Ibid. p. 684. "Τόνος οὖν ἐστὶν ἐπίτασις ἢ ἄνεσις ἢ μεσότης συλ-λαβῶν εὐφωνίαν ἔχουσα." Τὸ μὲν οὖν ἐπίτασις ἐτέθη ἐν τῶι ὁρι-σμῶι διὰ τὴν ὀξεῖαν, τὸ δὲ ἄνεσις διὰ τὴν βαρεῖαν, τὸ δὲ μεσό-της διὰ τὴν περισπωμένην.

"Καὶ ἔστι πάλιν ἡ μὲν ὀξεῖα ποιότης συλλαβῆς ἐπιτεταμένον ἔχουσα φθόγγον, ἡ δὲ βαρεῖα ποιότης συλλαβῆς ἀνειμένον ἔχουσα φθόγγον, ἡ δὲ περισπωμένη ποιότης συλλαβῆς συνημμένον ἢ κεκλα-σμένον ἔχουσα φθόγγον." Εἶπε δὲ συνημμένον τὸν μετέχοντα καὶ ὀξείας καὶ βαρείας, κεκλασμένον δὲ τὸν ἀπὸ τοῦ ὀξέος ἐπὶ τὸ βαρὺ ῥέποντα.

Ibid. p. 685. Ὁ δὲ Κοϊντιλιανὸς Ἀριστείδης ἐν τῶι Περὶ Μουσικῆς πρώτωι, δύο εἶναί φησιν εἴδη τάσεως, ἄνεσίν τε καὶ ἐπίτασιν. Καὶ ἄνεσιν μὲν εἶναι λέγει, ἡνίκα ἂν ἀπὸ ὀξυτέρου τόνου ἐπὶ βαρύτερον ἡ φωνὴ χωρῇ, ἐπίτασιν δὲ, ὅταν ἐκ βαρυτέρου μεταβαίνηι πρὸς ὀξύτε-

ρον.   Ἐκ δὴ τούτων τὰ γινόμενα τὸ μὲν βαρύτονον τὸ δὲ ὀξύτονον
προσαγορεύομεν.

Ibid. p. 688.   " Ἡ γὰρ βαρεῖα συλλαβικὸς τόνος ἐστί, τουτέστιν
εἰς τὴν συλλαβὴν τὴν μὴ ἔχουσαν τὸν κύριον τόνον ἐπιτίθεται." .....
Ἦν γὰρ κανὼν ὁ λέγων ὅτι πᾶσα συλλαβὴ, χωρὶς τῆς συλλαβῆς τῆς
ἐχούσης τὸν κύριον τόνον, τὴν βαρεῖαν ἐπιδέχεται, οἷον Θεόδωρὸς.

Ibid. p. 689.   " Εἰς τὸν τόπον τῆς ὀξείας τὸν τελευταῖον τίθεται
[ἡ βαρεῖα], ... οἷον ὡς ἐπὶ παραδείγματος ἐὰν εἴπῃς ' Ὁ δεῖνα καλὸς
ἄνθρωπος,' ἰδοὺ εἰς τὸ λος ἐτέθη ἡ βαρεῖα, ... ἐὰν δὲ εἴπῃς ' Οὗτος
ἄνθρωπος καλός,' εἰς τὸ λος πεσεῖται ἡ ὀξεῖα."

Ibid. p. 685.   " Ἡ ὀξεῖα ἔχει τόπους τρεῖς, ὀξύτονον, παροξύτονον,
καὶ προπαροξύτονον."   Τὴν ὀξεῖάν φησι τίθεσθαι ἐπὶ τριῶν συλλαβῶν,
..... καὶ ὅταν μὲν τιθῆται ἐπὶ τέλους, τότε λέγομεν ὀξύνεσθαι τὴν
λέξιν · ὅταν δὲ ἐπὶ τῆς πρὸ μιᾶς συλλαβῆς τοῦ τέλους, παροξύτονον
ἅμα λέγομεν τὴν λέξιν καὶ βαρύτονον, παροξύτονον ὅτι ἐπὶ τῆς παραλη-
γούσης τίθεται ἡ ὀξεῖα, βαρύτονον δὲ ὅτι ἐπὶ τέλους τίθεται ἡ βαρεῖα ·
καὶ γὰρ μετὰ τὴν ὀξεῖαν τὴν πρὸ τοῦ τέλους τιθεμένην ἐτίθετο ἡ βα-
ρεῖα · οἷον τὸ Αἴας καλεῖται καὶ παροξύτονον καὶ βαρύτονον. ..... Εἰ
δὲ πρὸ δύο συλλαβῶν τοῦ τέλους τεθείη ἡ ὀξεῖα, τότε ἡ λέξις λέγεται
καὶ προπαροξύτονος καὶ βαρύτονος, ... οἷον Θεόδωρὸς.

Ibid. p. 686.   Μακρᾶς οὔσης ἐπὶ τέλους οὐ δύναται προπαροξυν-
θῆναι λέξις · ἢ ὅτι ἡ μακρὰ φορτίου τάξιν ἔχει καὶ βάρους. .....

" Ἡ περισπωμένη τόπους ἔχει δύο, περισπώμενον καὶ προπερισπώ-
μενον." ..... Οὐ δύναται ἡ περισπωμένη πρὸ δύο συλλαβῶν τεθῆναι,
ἐπειδὴ ἀπὸ κράσεώς ἐστιν ὀξείας καὶ βαρείας · ἡ γὰρ ὀξεῖα καὶ ἡ βα-
ρεῖα συνελθοῦσαι ἀπετέλεσαν τὴν περισπωμένην.

Ibid. p. 755.   Τῶν δὲ τόνων οἱ μέν εἰσιν ὀξεῖς, οἱ δὲ βαρεῖς ·
ὁ γὰρ περισπώμενος σύνθετός ἐστιν ἐξ ἀμφοῖν.

V. A. 2, p. 103.   Ἡ γοῦν προσῳδία τάσις ἐστὶ φωνῆς ποιὰ, ἤγουν
ποιότητά τινα ἔχουσα ἤχου · ἢ γὰρ ἐπιτεταμένη ἐστὶν ἢ ἀνειμένη
ἢ μέση.

Schol. ad Eurip. Or. 269.   Κεκωμῴδηται ὁ στίχος διὰ Ἡγέλοχον
τὸν ὑποκριτὴν · οὐ γὰρ φθάσαντα διελεῖν τὴν συναλοιφὴν, ἐπιλείψαν-
τος τοῦ πνεύματος, τοῖς ἀκροωμένοις τὴν γαλῆν δόξαι λέγειν τὸ ζῶον,
ἀλλ' οὐχὶ τὰ γαληνά.   The Scholiast here means to say, that in

the verse, Ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν᾽ ὁρῶ, Hegelochus, for want of breath, divided γαλην-όρῶ, instead of γαλη-νόρῶ. The probability, however, is, that he pronounced γαλήν᾽ with the circumflex, γαλῆν, which coincided with the accusative of γαλῆ, *a cat.* So that, in the Frogs of Aristophanes, this verse should be written, Ἐκ κυμάτων γὰρ αὖθις αὖ γαλῆν ὁρῶ.

§ 58.

The last syllable being long, no accent can be placed on the antepenult. As to the acute on the antepenult, or the circumflex on the penult, of words ending in -αι, -οι, this apparent anomaly is explained as follows. The *I* in these diphthongs, at the end of a word, had an *obscure* or *weak* sound ; that is, it was scarcely audible : but when it was an essential or characteristic letter, as in the dative or optative, its sound was *clear* or *strong* ; for instance, in οἴκοι, *at home,* an old dative, the last *I* was more distinctly heard than in οἶκοι, *houses.* The Doric dialect, however, follows the general rule even in this case ; as, φιλοσόφοι, φορεῖται, for φιλό-σοφοι, φορεῖται.

The endings -εως of the second declension, -εω of the Ionic genitive, and -εως, -εων of the genitive of some classes of nouns of the third declension, permit the accent to stand on the antepenult, because these endings were ordinarily pronounced, by *syn-izesis,* -γως, -γω, -γων. So ὅτεων for ὅτων. Consequently, this anomaly also is only apparent.

The compounds of γέλως and κέρας, as φιλόγελως,

εὐρύκερως, ordinarily suffered a kind of *syncope;* thus,
φιλόγ'λως, εὐρύκ'ρως.

§ **59.**

The invention of most of the prosodiacal marks
has been attributed to Aristophanes, the gramma-
rian, who flourished about two hundred years be-
fore Christ.

The mark for the acute is (′), for the grave (`).
The most ancient form of the circumflex is (ˆ),
that is, the acute and grave united into one form;
which, being slightly modified, produced the later
forms (ˆ), and (˜), all of which are found in man-
uscripts.

Villois. Prolegomen. ad Iliad. p. XII.   Οἱ χρόνοι καὶ οἱ τόνοι
καὶ τὰ πνεύματα, Ἀριστοφάνους ἐκτυπώσαντος, γέγονε πρὸς διάκρισιν
τῆς ἀμφιβόλου λέξεως.

V. A. 2, *p.* 107.   Ἡ ὀξεῖα συναπτομένη τῆι βαρείαι τύπον ἀπο-
τελοῦσιν οἷον Λ.

Ibid. 2, *p.* 108.   Τὸ γὰρ Λ διαιρούμενον εἰς δύο ποιεῖ ὀξεῖαν καὶ
βαρεῖαν.

B. A. p. 756.   Τὸ σημεῖον τοῦ τόνου τούτου [τῆς περισπωμένης]
ἅμα ἄνεισι καὶ κάτεισι, ... οὗτος ὁ τόνος δοκεῖ σύνθετος εἶναι, ὥσπερ
καὶ τὸ σημεῖον ἐλέγχει, συγκείμενον ἐξ ὀξείας καὶ βαρείας.

Ibid. p. 757.   Ἡ περισπωμένη ταύτης ἔτυχε τῆς προσηγορίας ·
ἔοικε γὰρ τῶι σχήματι περικεκλασμένη ῥάβδωι, ἐχούσηι δύο ἀρχὰς νευ-
ούσας εἰς ἀλλήλας.

Ibid. p. 683.   Αἱ δὲ ἑπτὰ προσωιδίαι ἀπὸ στοιχείων τὴν γένεσιν
ἔχουσιν · ἡ μὲν γὰρ ὀξεῖα καὶ βαρεῖα ἀπὸ τοῦ Λ στοιχείου, ἡ δὲ περι-
σπωμένη καὶ ἡ μακρὰ καὶ ἡ βραχεῖα ἀπὸ τοῦ Θ.   This description of
the circumflex has reference to the form (ˆ).

§ 60.

The Latin also has three accents, the acute ('),
grave (`), and circumflex (^), and, in accentuation,
it follows the analogy of the Greek, except that,

(a) In general, no Latin word has the accent
on the last syllable, and in this respect the Latin
coincides with the Æolic dialect.

(b) In dissyllabic words, the accent is put on
the penult; as, *déa, θεά, ángo, ἄγχω, sómnus, ὕπνος,
íntus, ἐντός, paéan, παιάν, cónus, κῶνος, cénsus, κῆν-
σος, mûsa, μοῦσα.*

(c) In words of more than two syllables, the
accent is put on the penult, if it is long either by
nature or by position; the acute is put on the ante-
penult, if the penult is short; as, *Homérus, "Ομηρος,
Athénae, Αθῆναι, Hyméttus, Ὑμηττός, smarágdus,
σμάραγδος, história, ἱστορία.*

But vocatives like *Virgili, Mercuri,* and genitives
like *tuguri,* retain their original accent; thus, *Vir-
gíli, Mercúri, tugúri.* In this, the Latin coincides
with the Doric; compare such forms as *ἐτρέχον,
ἐλάβον, ἐκοσμήθεν, ἀνέθεν,* with the accent of the ori-
ginal *ἐτρέχοσαν, ἐλάβοσαν, ἐκοσμήθησαν, ἀνέθεσαν.*

(d) A monosyllable takes the acute, if its vowel
is short by nature; as, *píx, fáx;* if its vowel is long
by nature, it takes the circumflex; as, *dós, δώς,
mûs, μῦς.*

Quintil. 1, 5. In omni voce, *acuta* intra numerum trium
11 *

syllabarum continetur, sive eae sunt in verbo solae, sive ulti-
mae : et in his aut proxima extremae, aut ab ea tertia.   Trium
porro, de quibus loquor, media longa, aut *acuta*, aut *flexa* erit :
eodem loco brevis utique *gravem* habebit sonum, ideoque posi-
tam ante se, id est ab ultima tertiam, acuet. Est autem in omni
voce utique *acuta*, sed nunquam plus una ; nec ultima unquam ;
ideoque in disyllabis prior. Praeterea nunquam in eadem flexa
et acuta, quoniam eadem flexa et acuta ; itaque neutra claudet
vocem Latinam. Ea vero, quae sunt syllabae unius, erunt
acuta, aut flexa, ne sit aliqua vox sine acuta.

Priscian. de Accent. 2.   Accentus namque *acutus* ideo in-
ventus est, quod acuat sive elevet syllabam.   *Gravis* ideo, quod
deprimet aut deponat.   *Circumflexus* ideo, quod deprimat et
acuat. . . . . . Quid est circumflexus ?   Nota de acuto et gravi
facta ita ^ . . . . . . Notandum etiam, quod acutus accentus duo
loca habet, penultimum et antepenultimum, apud Graecos au-
tem penultimum, antepenultimum, et ultimum.   Circumflexus
autem penultimum tantum.   Ponitur namque gravis vel cum
acuto vel circumflexo in eadem dictione, sed non tamen in
eadem syllaba.   Observatur namque unus accentus in inte-
gris dictionibus, ut *Romanus*, *Hispanus*. . . . . . Syllaba quoque,
quae correptam vocalem habet, acuto accentu pronuntiatur, ut
páx, fáx, píx, níx, núx, dúx.   Quae etiam tali accentu pronun-
cianda est, quamvis sit longa positione, quia naturaliter brevis
est.   Quae vero naturaliter est longa, circumflexo accentu ex-
primanda est, ut *rês, dôs, spês, vôs*.   Disyllabae vero dictio-
nes, quae priorem productam habent et posteriorem correp-
tam, priorem syllabam circumflectunt, ut *Mêta, Crêta, Rôma.*
. . . . . Trisyllabae namque et tetrasyllabae et deinceps, si pe-
nultimam correptam habuerint, antepenultimam acuto accentu
proferunt, ut *Túllius, Hostílius*.   Nam penultima, si positione
longa fuerit, acuetur, antepenultima vero gravabitur, ut *Catél-*
lus, Metéllus. . . . . . Syllaba vero ultima si brevis fuerit et pe-
nultimam naturaliter longam habuerit, ipsam penultimam cir-
cumflectet, ut *Cethêgus, perôsus*.   Ultima vero si naturaliter
longa fuerit, penultimam acuet, ut *Athénae, Mycénae.*

Id. 7, 5, *p.* 739. Juniores autem gaudentes brevitate per abscissionem extremae protulerunt pro *Virgilie Virgili*, et pro *Mercurie Mercuri.* . . . . . Unde accentus perfecti vocativi in his servatur.

Id. de Duodecim Vers. Aen. 13. Omnia in *us* desinentia secundae declinationis in *e* faciunt vocativum, exceptis propriis, quae *i* habent ante *us*, quae per apocopam proferunt vocativum, ut *Virgilius Virgili* pro *Virgilie*, et *Mercuri* pro *Mercurie* (ideoque accentus manet penultimus, quamvis brevis sit penultima syllaba,. . . . . sic etiam *tuguri* pro *tugurii* acutum debet habere).

Gell. 13, 25. Voculatio qui poterit servari, si non sciemus in nominibus, ut *Valeri*, utrum interrogandi an vocandi sint ? nam interrogandi secunda syllaba superiore tono est quam prima : deinde novissima dicitur. At in eam vocandi summo tono est prima ; deinde gradatim discendunt.

Victorin. Gram. 17. Acutus cum apud Graecos tria loca teneat, ultimam et ei proximam syllabam et antepenultimam ; apud nos duobus tantum locis poni potest : aut in penultima syllaba, ut *praelegístis;* aut in ea quae a fine est tertia, ut *praelégimus.* Circumflexus, si pars orationis trium aut amplius fuerit syllabarum, non nisi in penultima locum poterit invenire, ut *perturbâre, docêre.*

Isid. Orig. 17, 2. 3. *Acutus* accentus dictus, quod acuat et erigat syllabam, *gravis*, quod deprimat et deponat. Est enim contrarius acuto *circumflexus*, quia de acuto et gravi constat : incipiens enim ab acuto in gravem desinit. . . . . . Acutus autem et circumflexus similes sunt ; nam uterque levat syllabam. Gravis contrarius videtur ambobus ; nam semper deprimit syllabas, cum illi levent.

Diomed. de Art. Gram. p. 425, *ed.* **Putsch.** Accentus est *acutae* vel *gravis* vel *inflexae* orationis datio, vocisve intentio vel inclinatio, acuto aut inflexo sono regens verba. . . . . . Sunt vero tres, *acutus*, *gravis*, et qui ex duobus factus est, *circum-flexus.* Ex his acutus in correptis semper, interdum productis

syllabis versatur : inflexus in his quae producuntur.   Gravis
autem per se nunquam consistere in ullo verbo potest, sed in
his, in quibus inflexus est, aut acutus, caeteras syllabas obtinet.
In Graecis itaque dictionibus cum acutus tria loca teneat, ulti-
mum, penultimum, et antepenultimum.

Donat. 1, 5, 1, *p.* 1740, *ed. Putsch.*   Acutus, cum in Grae-
cis dictionibus tria loca teneat, ultimum, penultimum, et ante-
penultimum, tenet apud Latinos penultimum et antepenultimum,
ultimum nunquam.

According to the Latin grammarians, when a
Greek word, not thoroughly Latinized, was written
in Latin letters, it retained its Greek accent, with
this modification, that, if the last syllable of an oxy-
tone was long, it received the circumflex in Latin.
This, however, seems to have applied only to oxy-
tones and perispomena ; as, *Thyás, Θυάς, Naís,
Naΐς, Themistô, Θεμιστώ, Calypsô, Καλυψώ, Atreûs,
Ατρεύς.*

Quintil. 1, 5.   Aut flexa pro gravi, ut apice circumducta
frequente, quam ex duabus syllabis in unam cogentes, et de-
inde flectentes, dupliciter peccant.   Sed id saepius in Graecis
nominibus accidit : ut *Atreus,* quem nobis juvenibus doctis-
simi senes acuta prima dicere solebant, ut necessario secunda
gravis esset ; item *Terei, Nereique.*

Victorin. Art. Gram. 17, *p.* 1943, *ed. Putsch.*   Graeca no-
mina si iisdem literis proferuntur, Graecos accentus habebunt ;
nam cum dicimus *Thyas, Nais,* acutum habebit posterior
accentum ; et cum *Themisto, Calypso, Theano,* ultimam cir-
cumflecti videbimus.   Quod utrumque Latinus sermo non pati-
tur, nisi admodum raro, ut sola occurrit *ergô* conjunctio, in qua
posterior circumflexa deprehenditur.

Donat. 1, 5, 2, *p.* 1741. Sane Graeca verba Graecis accentibus melius afferimus.

The Greeks, when they wrote Roman names in Greek letters, accented them as if they were Greek words; as, Τραϊανός, Αὔγουστος, Κικέρων, after the analogy of Σαρδιανός, εὔρωστος, Ἀχέρων.

§ **61.**

A *proclitic* is a word, which, with respect to accent, is pronounced as if it were a part of the word before which it stands.

The proclitics are, all the forms of the *article,* the *prepositions,* the *adverbs* οὐ, οὐκ, οὐχ, ὡς, and the *conjunctions* ἀλλά, ἠδέ or ἰδέ, καί, οὐδέ, μηδέ. Some grammarians recognize only εἰ, εἰς, ἐς, ἐν, εἰν, ἐξ, ἐκ, οὐ, οὐκ, οὐχ, ὡς, ὁ, ἡ, οἱ, αἱ as proclitic; the following facts, however, show that all the above-mentioned classes of words are proclitic:

(a) Prepositions and the above-mentioned oxytone conjunctions lose their accent when the last vowel is elided, which shows that that accent was weak; as, παρ' ἐμοί, ἀλλ' ἐμέ, μηδ' αὐτόν.

(b) The forms of the article ending in a vowel, together with the conjunction καί, are often contracted, by crasis, with the following word, thereby losing their accent; as, ταὐτοῦ, ταὐτό, κἀγώ, καῖτα.

(c) In the Æolic dialect, dissyllabic prepositions and conjunctions are oxytone, although in that dia-

lect the accent is generally thrown as far back as the last syllable permits ; as, πεδά, not πέδα.

(d) According to the ancient grammarians, when the article has the force of the demonstrative pronoun, it is read with a strong accent ; for instance, ὁ, in the expression, ὁ γὰρ βασιλῆϊ χολωθείς, is to be read ὅ.

Add to these facts the analogy of the Romaic and other modern languages.

Eustath. p. 22.   Τὰ προτακτικὰ ἄρθρα στερηθέντα τῶν ὑποτετα-γμένων αὐτοῖς ὀνομάτων σφοδρότερόν τε ἐκφωνοῦνται κατὰ τοὺς τόνους, καὶ εἰς ἀντωνυμίας μεταβάλλονται.

§ 62.

An *enclitic* is pronounced as if it were a part of the preceding word ; as, ἐγώ φημι, πολλοῖς τισιν, σοφός τις, τούτου γε, πόσος τις, pronounced ἐγώφημι, πολλοῖστισιν, σοφόστις, τούτουγε, πόσοστις.

When the accent of the enclitic is placed on the last syllable of the preceding word, the first accent is stronger than the second ; as, ἄνθρωπός τις, δεῖξόν μοι, οὗτός ἐστιν, οὐδέποτέ ἐστί σφισιν, pronounced ἄνθρωπὸστις, δεῖξὸνμοι, οὗτὸσεστιν, οὐδέποτὲεστὶσφισιν.

The Latin has only three enclitics, *que, ne, ve,* as, *ítaque* or *itáque, venerúntne, carbonibúsve.*

Priscian. *de Accent.* 2.   Sunt quidem tres syllabae, in quibus accentus corrumpitur, *que, ne, ve,* ut *itáque,* quando adverbium sit, nam *ítaque,* quando conjunctio est, dicimus.   *Venerúntne ad vos ?   Carbonibúsve.*

§ **63.**

Most of the Hellenists of Western Europe pro-
nounce Greek words with the Latin accent, which
practice very often violates the rules of Greek ac-
centuation. This is owing partly to the prepon-
derance of the Latin language in that part of Eu-
rope, and partly to negligence. So that what is
called reading Greek *according to quantity* is noth-
ing more than reading one language with the
accent of another. As to *quantity*, strictly so called,
that is, the χρόνος of the Greeks, it is generally dis-
regarded by all modern nations. Thus, the modern
Greeks retain the τόνοι and pay no regard to the
χρόνοι; the Western nations, in reading Greek,
often violate both the τόνοι and the χρόνοι; in
reading Latin, they violate only the χρόνοι.

§ **64.**

In all the modern European languages, the
rhythm of a verse depends on the accent of each
individual word ; that is, the metrical *ictus* falls
upon an accented syllable ; consequently, the quan-
tity of syllables, if recognized at all, has no influ-
ence in versification. This is evidently the most
obvious law of rhythm. The Greeks, however, dis-
regarded the rhythm of accent, as less musical, and
regulated the structure of their verse by the quan-
tity of each syllable. Consequently, in classical
Greek, the metrical accent or *ictus* may fall upon

an unaccented syllable, and a word may have more
than one metrical accent or no accent at all ; as,

TROCHAIC.

'Αλλ' ἀναμνησθέντες, ὤνδρες,
Τῆς διαίτης τῆς παλαίας
Ἥν παρείχ' αὐτή ποθ' ἥμιν
Τῶν τε πάλασιῶν ἐκείνων
Τήνδε νύνι
Τήν θεόν προσείπατε.

'Ω γερόντες Ἡλιάσται, φράτορές τριώβολού
Οὕς ἐγώ βοσκῶ κεκράγως καί δικαία κἄδικά,
Πάραβοήθειθ' ὥς ὑπ' ἀνδρων τύπτομαί ξυνωμοτῶν.
'Ω βαθύζωνῶν ἀνάσσα Πέρσιδῶν ὑπέρτατή,
Μῆτερ ἥ Ξερξού γεραιά, χαίρε Δαρείου γυναί·
Θεού μεν εὐνατείρα Πέρσων Θεού δε καί μητήρ ἐφύς.
Τωί γαρ εἰκος ἀνδρα κύφον ἥλικόν Θουκύδιδήν.

DACTYLIC.

'Ω γενεθλά γενναίων,
Ἥκετ' ἐμῶν καματῶν παραμύθιον.
Οἶδα τε καί ξυνίημι ταδ', οὔτι με
Φύγγανει, οὐδ' ἐθελώ προλιπείν τοδε.

Μῆνιν ἀείδε, θεά, Πηληΐαδεω Ἀχιλήος
Οὐλομενήν, ἥ μύρι' Ἀχαίοις ἀλγε' ἐθήκεν.
Πόλλας δ' ἰφθιμούς ψυχάς Ἀΐδί προϊάψεν
Ἡρωῶν, αὐτούς δε ἑλώρια τεύχε κυνέσσιν,
Οἰωνοίσι τε πάσι· Διός δ' ἐτελείετο βούλη.

IAMBIC.

Δημήτερ, ἄγνων ὀργιῶν
Ἀνάσσα σύμπαράστατεί,
Καί σώζε τόν σαυτής χορόν·
Καί μ' ἀσφαλώς πανήμερον
Παισαί τε καί χορεύσαι.

Χθονός μεν ἐς τηλούρον ἥκομέν πεδόν,
Σκυθήν ες οίμον αβάτον είς ερήμιάν,
Ἡφαίστε, σοί δε χρή μελείν επίστολάς.

Ω Ζεύ βασιλεύ, το χρήμα τών νυκτών οσόν
Απεράντον · ούδεποθ' ἥμερά γενήσεταί ;

Ὡς ἥδυ καίνοις πράγμασίν και δέξιοίς ὁμίλειν,
Και τών καθέστωτών νομών ὑπέρφρονείν δυνάσθαί.

ANAPÆSTIC.

◡◡— Νυν ούν χρησθών ὁ τι βούλονταί.
Τουτί το γ' εμόν σωμ' αύτοισίν
Παρεχώ τυπτείν, πεινήν, διψήν.

Ευφήμειν χρή τον πρέσβυτήν και τής ευχής ὑπακούειν ·
Ω δέσποτ' ανάξ, αμετρήτ' Αήρ, ὁς εχείς την γήν μετεώρον.

Sometimes the metrical ictus accidentally coin-
cides with the accent of the word ; as,

Εν τῆι σορῶι νυνὶ λαχὸν τὸ γράμμα σου δικάζειν.
Τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὅλμον.

Τοὺς εὑρυπρώκτους · τουτονί
Γοῦν οἶδ' ἐγὼ κάκεινονί
Καὶ τὸν κομήτην τουτονί.
Τί δῆθ' ἐρεῖς ;
Ἡττήμεθ', ὦ κινούμενοι.

During the last age of the Greek language, the
rhythm of a verse generally depended on the accent
of each individual word. This is particularly the
case with the metrical τροπάρια (that is, στροφαί) of
the ritual of the Greek Church, which, however, are
printed as if they were not metrical compositions.
The following τροπάρια are divided and accented as
they are chanted at the present day :

12

(To the tune of " Ῥάβδος ἐκ τῆς ῥίζης Ιεσσαί.")

Ὃν πάλαι προείπεν Ιακώβ
Εθνῶν απεκδοχήν, Χριστέ,
Φυλῆς Ιούδα εξανέτειλας,
Καὶ δύναμιν Δαμασκοῦ
Σαμαρείας σκύλα τε
Ἦλθες προνομεύσας πλάνην τρέπων εἰς
  πίστιν θεοπρεπή ·
Δόξα τηι δυνάμει σου, Κύριε.

(To the tune of " Διὰ βρώσεως ἐξήγαγε.")

Επονείδιστον ὑπέμεινας
Πάθος, Χριστέ, και τα ονείδη ἡμῶν
Πάντα αφείλου, αγαθέ,
Καὶ της ἄνω βασιλείας ἡμᾶς
Κοινωνούς απέδειξας προσκυνοῦντας
Τὴν σήν συγκατάβασιν.

Sometimes the rhythm of a metrical τροπάριον
depends on quantity ; but the τροπάριον is sung
according to accent ; as,

(To the tune of " Ἔσωσε λαόν.")

Ἔδειξεν ἀστήρ τον πρό ἡλίου Λόγον,
Ελθόντα παῦσαι την ἁμαρτίαν, Μάγοις
Σαφῶς πενιχρόν εἰς σπέος τον συμπαθή
Σε σπαργάνοις ἑλικτόν, ὃν γεγηθότες
Εἶδον τον αυτόν και βροτόν και Κύριον.

It is now admitted by all good scholars, that
originally the rhythm of the Latin verse depended
on the *accent* of each individual word, and not on
quantity ; and that in process of time the Romans
adopted the Greek laws of versification.　(See
Munk's Greek and Roman Metres, pp. 23. 159 –
161.)

The Greek grammarians maintain that the acute accent has the power of lengthening a short syllable, when it stands directly over it; thus, according to them, ὄφιν may be a trochee, Αἰόλου a molossus, Διόνῡσος an antispast, ἕως ὁ a spondee. They further assert that both the acute and circumflex have the power of lengthening the preceding or following syllable; thus, in τέρας, ἀπὸ ἔθεν, πρὶν αὖ, οἰκῆας, the syllables ρας, πο, πριν, ας, may be made long. If the first of these assertions is based on truth, it may be supposed that the rhythm of the Greek verse also depended originally on accent, and not on quantity, traces of which practice may be discovered in the Homeric poems. As to the second assertion of the Scholiasts, it is strange enough, but after all it may not be as absurd as it appears to be.

B. A. 830. Αὕτη οὖν ἡ ὀξεῖα, ἐπικειμένη τινὶ τῶν βραχέων ἢ τινὶ διχρόνωι συστελλομένωι, μηκύνει αὐτήν, ὡς ἐπὶ τοῦ " Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν."

Ibid. p. 831, *et seq.* Ἡ ὀξεῖα οὖν τοιαύτην ἔχει φύσιν καὶ δύναμιν ὡς μὴ μόνον ἐπάνω βραχείας μηκύνειν αὐτήν, ἀλλὰ καὶ προκειμένη καὶ μετακειμένη δύνασθαι τῆι βραχείαι χρόνον χαριεῖσθαι, ὡς ἐπὶ τοῦ "Ἦ ναύτηισι τέρας ἠὲ στρατῶι εὐρέϊ λαῶν" · τοῦ γὰρ τ έ ρ α ς ἡ -ρ α ς συλλαβὴ βραχεῖα οὖσα διὰ τῆς προκειμένης ὀξείας ἐμηκύνθη τῆς ἐπικειμένης τῆι τε- συλλαβῆι. . . . . . Μετακειμένη δὲ ὡς " Αἴσιμα παρειπὼν· ὁ δ' ἀπὸ ἔθεν ὤσατο χειρί " · τῆς ἀπὸ βραχείας οὔσης ἡ ὀξεῖα τῆς ἔθεν ἐμήκυνεν.

Eustath. pp. 80. 81. Ἕως ὁ τ α ῦ θ' ὤρμαινε. . . . . . Τὸ δὲ Ο κατὰ τέσσαρας τρόπους κοινῆς συλλαβῆς ἐκ τοῦ ταπεινώματος τῆς βραχείας ἀνίσταται μηκυνόμενον · καὶ γὰρ καὶ δασύνεται καὶ τόνον ἔχει ὀξὺν, κἂν ἡ συνέπεια βαρύνηι αὐτό.

See, also, *Id. pp.* 399, 46. 629, 37. 900, 10. 1114, 41. 1647, 28; also, *Draco, p.* 6, *ed. Herm.*

§ **65.**

The Greek mode of expressing the sounds made by particular animals would be of great use in determining the sounds of some of the letters, if the following conditions were granted : first, the sounds made by the lower animals are articulate ; secondly, a given species of animals, in any part of the world, at any time, and under any circumstances, make the same sound ; and thirdly, all men of all nations and under all circumstances have but one way of expressing these sounds.

αὖ αὖ, the barking of a dog ; Romaic γάβ γάβ ; English *bow wow.*

βῆ, the bleating of a sheep ; Romaic μπάαα, μπέεε, μέεε, or βέεε ; English *baa.*

βρεκεκεκέξ κοάξ κοάξ, the croaking of frogs ; Romaic μπακακά ; English *croak croak.*

κικκαβαῦ, the cry of an *owl ;* Latin *tu tu ;* English *toowhit toowhoo.*
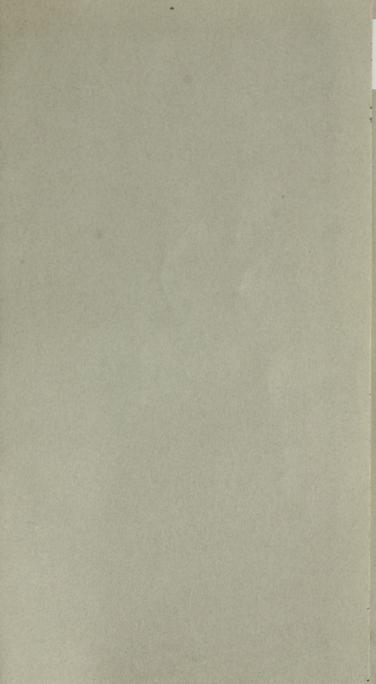
κοί, the squealing of a *pig.*

κόκκυ, the cry of a *cuckoo ;* Romaic κούκκου.

φνεί, the sneezing sound made by a fowl when it has the pip.

In respect to *tone* or accent, we cannot help admitting, that, on the whole, its place and nature are easily determined even in these inarticulate sounds ; for tone is independent of articulation.